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1812

ANIMAL MAGNETISM

AND

MAGNETIC LUCID SOMNAMBULISM.

WITH

OBSERVATIONS AND ILLUSTRATIVE INSTANCES
OF ANALOGOUS PHENOMENA OCCURRING
SPONTANEOUSLY ;

AND

AN APPENDIX

OF CORROBORATIVE AND CORRELATIVE OBSERVATIONS
AND FACTS.

BY

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AND SOCIETIES OF PARIS, BERLIN, MUNICH, BRUSSELS,
MADRID, TURIN, FLORENCE, ETC.

"Every discovery is but a step in advance towards something higher in the
mysterious course of things."—HUMBOLDT'S "*Cosmos*" (Motto of the Essay).

"Wise men agree, or ought to agree, in this, that there is but one way in the
knowledge of Nature's works—the way of observation and experiment."—REID "*On
the Active Powers of the Human Mind*."

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P R E F A C E.

My attention has long been directed to Animal Magnetism, having had opportunities of acquiring information during the periods of my sojourn on the Continent; and several years ago I published a pamphlet on the subject, which reached a third edition. The present work comprises the memoir to which was awarded the prize offered for competition by the Milan Society for the Encouragement of Arts and Sciences, together with much additional matter since collected; the delay in the publication of an English version having been occasioned by circumstances which are scarcely to be regretted, inasmuch as it has enabled me to reconsider the topics relating to the question, and to adduce further evidence confirmatory of the views advanced and the recorded facts.

It is recorded in the "Life" of Dr. Arnold of Rugby, that he said: "I should like to hear something fresh about animal magnetism, which has always excited my curiosity. What our fathers have done still leaves an enormous deal for us to do. The theory of life itself probably lies within our knowledge. We perceive the connexion of nerves with the operations of mind, but we cannot understand a

thinking, a seeing, or a hearing nerve. Here and in many other points there is room for infinite discovery, to say nothing of the wonderful phenomena of animal magnetism, which only Englishmen, with their accustomed ignorance, are apt to laugh at, but which no one as yet has either thoroughly ascertained or explained." *

The ignorance and prejudice existing on the subject at the time these words were uttered have fortunately been, in great measure, dispelled by the progress of knowledge, and by the vast accumulation of undeniable facts; so that few persons who have paid any attention to it would be now disposed to deny the leading phenomena referrible to magnetism, which may be said to be pretty generally admitted by scientific and competent observers who have had sufficient opportunities of investigating them—such an admission having been publicly expressed by several distinguished individuals. Even many years ago an eminent French divine, the late Father Lacordaire, in one of his "Conferences," delivered from the pulpit of the Cathedral of Notre Dame in Paris, stated his conviction of the reality of the phenomena, observing: "I firmly believe the facts of magnetism. I believe that the magnetic force prodigiously increases the sphere of man's vision. I believe that those facts have been verified by a number of very sincere and Christian men."

M. Babinet, a distinguished member of the Institute, likewise observed several years ago, in the

* "Every secret which is disclosed, every discovery which is made, every new effect which is brought to view, serves to convince us of numbers more which remain concealed, and which we had before no suspicion of." (Bishop Butler, "Sermon on the Ignorance of Man.")

"Revue des Deux Mondes" (May, 1856): "Magnetism and somnambulism will soon become a beautiful and positive part of physiology."*

Since that date the interest attaching to questions connected with magnetic and spontaneously occurring somnambulism has gone on increasing, especially within the last few years, during which public attention has been a good deal occupied by the manifestations termed spiritualistic, which have been supposed by several persons to be referrible to magnetic agency. No scientific body, however, except that to whose appeal I responded, has deemed the matter worthy of serious and official investigation; and it is surprising that a subject, a juster knowledge and appreciation of which are calculated to lead to results of the highest importance, should not have been treated of of late by some one more competent to the task than myself.

As respects religion especially, and in the present state of controversial differences prevailing in the religious world, a fuller investigation of the phenomena of lucid somnambulism could not fail to be attended with great advantage, by tending effectually to controvert the doctrines of materialism which are still so prevalent, though their influence is being gradually lessened by the progress of inquiry into the world of mind.† On the other hand, physiology

* "If natural philosophy in all its parts, by pursuing the inductive method, shall at length be perfected, the bounds of moral philosophy will be enlarged also." (Sir Isaac Newton, "Optical Queries.")

† "The doctrine of materialism is not now that of the philosophical world (in Great Britain), and I think the number of its votaries is fast declining." ("The Intellectual and Moral Development of the Present Age," by Samuel Warren, F.R.S. Second Edition.)

and therapeutics appear to me likely to derive no less advantage from a closer study of the physical and psychical effects resulting from magnetism; and it would afford me great satisfaction should the present succinct *resumé* of opinions and well-authenticated facts be the means of causing a greater share of attention to be directed to these phenomena by members of the medical profession, theologians, and scientific men, who are the most competent to form a correct estimate of the value of animal magnetism and lucid somnambulism, and of the good use to which they may be applied.

The Appendix has extended to a much greater length than I contemplated. With the exception of the clairvoyant phenomena manifested by a celebrated somnambulist, which I have related from personal observation, it comprises a selection of observations and illustrative cases bearing upon the question, from the writings of distinguished, or well-known and trustworthy investigators. On these matters there is such an "*embarras de richesses*" that the accounts might be carried to an almost indefinite extent. I have entered into fuller details on the question of clairvoyant prevision; for though the facts of this surprising phenomenon are, in many instances, perfectly authenticated, they are the most inexplicable of all in the present state of our knowledge.

BRIGHTON, October, 1866.

EXTRACT FROM THE REPORT OF THE
MEDICAL COMMISSION APPOINTED TO
DECIDE UPON THE MERITS OF THE
COMPETING ESSAYS.

The memoir having for its motto a quotation from Humboldt, "*Chaque decouverte n'est qu'un pas vers quelque chose de plus elevé dans le cours mysterieux des choses,*" appears to us to have best fulfilled the requisitions of the programme;* the points therein specified respecting the advantages which may accrue to physiology, pathology, and therapeutics, from the study of animal magnetism being treated of, if not very extensively, yet with a sufficient development, with clearness, and evidence of much erudition. A succinct historical notice precedes the consideration of the proposed subject of inquiry. After having signalised some of the causes which have hitherto impeded the general recognition of animal magnetism, the writer candidly admits that he, like many others, had previously expressed him-

* Question proposed for competition by Society: "What really useful applications to physiology, pathology, and therapeutics, are likely to result from the studies that have been pursued with reference to the phenomena connected with Animal Magnetism?"

Ten memoirs were received in response to the Society's invitation.

self opposed to it, but that he was constrained to alter his opinions by the strong evidence of facts, and was consequently induced to investigate the matter more closely. He is not, however, a partisan, but holds to a middle course, between exaggeration on the one hand, and incredulity on the other. He remarks, that though generally contested at the outset, yet the admission of the reality of magnetic action was even then admitted by several men of the highest scientific reputation, while others recommended caution in opposing it, and a conscientious examination before rejecting it. He refers to the opinion of the distinguished Cuvier, as expressed in his "*Anatomie Comparée*;" he gives a sketch of Mesmer's theory; and, after adverting to the famous report of Bailly, and to Jussieu's opposition to it, he quotes some of the principal conclusions of the report of the commission appointed by the Académie Royale de Médecine, in 1825, to examine the question; fully agreeing with the last of these conclusions, that "magnetism ought to be comprised within the circle of the sciences." He next takes note of the commission nominated by order of the Emperor of Russia, which reported favourably of magnetism; of the mesmeric infirmary of Moscow; the Royal ordinances promulgated in Denmark and Saxony respecting the authorisation of the practice of magnetism; the latter of which bears the impress of so much wisdom and prudence, that it might well serve as a model for any other State, as respects a similar regulation.

The writer then enters upon the consideration of the magnetic phenomena, which he divides into the physical and the psychical. He ascribes much of the effects of magnetism to the power of the will, and comments upon the relative difference in the results produced by different magnetisers, and by the same magnetiser upon different subjects; he adverts to the greater or less impressionability to the influence manifested by the inhabitants of different regions of the earth, and remarks that the non-appearance of positive effects upon the subjects at the time of magnetising is not always an indication of their insensibility to the magnetic action; adding that the contrary belief has been one of the causes prejudicial to the progress of magnetism.

Treating specially of the physical phenomena, the writer opportunely begins by mentioning some points of analogy existing between animal and terrestrial magnetism, quoting in support of the argument a passage from Newton's "*Principia*" (respecting the existence of a universally-diffused fluid), and referring to the experiments of Professors Beclard, of Paris, and Prevost, of Geneva, as also to those of Reil and Burdach in Germany, respecting the influence that is exercised by the approximation of a magnet upon fish, and upon some sensitive individuals both when in health and when in some abnormal conditions of the system; these investigations having been recently corroborated by the numerous and careful experiments made by Reichenbach upon susceptible subjects. The writer proceeds to enumerate as other

physical proofs of the existence of animal magnetism, and of its affinity to terrestrial magnetism, the luminous emanation perceived by some somnambulists to issue from their magnetisers and from other persons, as well as from magnets, crystals, &c., which phenomenon, formerly noticed by the wise and considerate Deleuze, has been observed more recently by Professor Gregory, MM. Despine, Charpignon, Reichenbach, and others. Among the physical effects are also mentioned the action of magnetism upon blind persons who were unconscious of being magnetised; and especially the insensibility to pain induced by the magnetic sleep, as has been proved by the performance of numerous surgical operations upon individuals while in this state.

The writer next gives a sketch of the various modes of magnetising. He remarks that the practice may be prejudicial, and that for it to be employed beneficially without risk, it should be subjected to legislative regulation, and superintended by practitioners of acknowledged intelligence. We fully concur with him in these remarks, as also in the opinion he expresses, that magnetism will be more justly appreciated when those who practise it restrict its pretensions within the bounds of the likelihood of benefit resulting therefrom. He quotes the opinions of various distinguished writers who testify to the efficacy of magnetism in the cure and alleviation of disease, and he concludes by stating his opinion, that magnetism offers to medical practitioners a powerful additional means for the relief of suffering; adducing

in corroboration the following passage from the report of the Academic commission: "As a therapeutical means, magnetism ought to occupy a place within the pale of medical doctrines."

Having discussed the uses and advantages of direct magnetisation, the writer proceeds to treat of the indirect mode, in which magnetic somnambulism may be utilised for the detection and cure of disease, by means of the faculty which enables some lucid somnambulists to take cognizance of diseases existing in themselves and in other persons. On this head, also, he quotes the Academic report. He next dissects at length and learnedly upon magnetic clairvoyance, adducing as an additional proof of the reality of this faculty, cases in which it has been manifested spontaneously, independently of magnetic somnambulism, and he remarks that it is wrong to regard similar phenomena as being opposed to the laws of nature, inasmuch as our knowledge of these laws is continually extending beyond its heretofore explored limits. The failure of experiments undertaken to demonstrate this faculty—which often happens before a sceptical or adverse assembly—is not, he observes, a valid reason for denying its existence, inasmuch as experience has shown that this is a peculiarity inherent to the phenomena; and he quotes on this point the statements of Feuchtersleben, Townsend, Colquhoun, and others, as also the sentiment expressed by La Place, that it is unphilosophical to deny the phenomena merely because they are inexplicable in the actual state of our knowledge.

The writer brings forward in confirmation of the phenomena of clairvoyance, both magnetic and spontaneous, a great number of facts, partly from his own observation, principally, however, from that of other investigators; but always selected from those which present all the elements of a sound logical and historical evidence, or which, being vouched for by the character of the reporters, and by the concomitant circumstances, possess in the highest degree the impress of truth. Among the writers quoted on this head are Ennemoser, Esdaile, Clark, Gregory, Despine, Colquhoun, Brière de Boismont, and Abercrombie. Adverting more especially to magnetic clairvoyance, after having recalled to mind that the commissioners of the Académie de Médecine admitted likewise the existence of this singular faculty, the writer demonstrates it by well-chosen arguments and by facts which, like those adduced in support of spontaneous clairvoyance, present all the characters of truth and credibility.

Your commissioners would like to enlarge upon this delicate question, if such were consistent with the limits to which the report must be restricted, in order to show with how much intelligence and learning the writer supports his opinions, and shows how undeniable are his convictions. Should his memoir be deemed worthy of the preference, he promises to add to it an appendix respecting this phenomenon of clairvoyance.

Such a faculty, applied to the diagnosis of disease, may be, as every one will perceive, of great use.

The commissioners of the Académie considered that it should be recognised, having been enabled, in a few cases, to verify its application in this respect. The writer does not deny, however, that the instances are rare in which this power of introvision is met with, as compared with the frequency of some of the other phenomena; neither does he seek to disguise how easily error and illusion may be mixed up with this argument.

Besides some other questions, not comprised in the programme, the writer treats likewise of the faculty of prevision, whether arising spontaneously or under the influence of magnetic somnambulism. He quotes on spontaneous prevision remarks made by Bacon, Macchiavelli, Plutarch, and Aristotle, and he adduces instances from modern authors, as Abercrombie, Brière de Boismont, and others.* With respect to magnetic prevision he refers to the observations and facts published by Deleuze, Ennemoser, Rostan, Teste, and others, and finally to the favourable conclusion on this point expressed by the oft-quoted report of the Academic commission.

There prevails throughout the memoir a sensible moderation. The writer adduces in support of each of the propositions numerous well-chosen facts and distinguished names, and he reasons upon them judiciously and impartially. He thinks that medical practitioners should occupy themselves more about

* The quotations from ancient writers, the author begs to observe, are taken from modern publications.

magnetism than they have heretofore done, unless they are disposed to leave in the hands of persons who may be incapable of applying it with discernment, a powerful remedial adjuvant to ordinary therapeutical means, and thus render themselves justly chargeable with not keeping pace with the progress of scientific inquiry.

Members of the Commission: Doctors Cantu (President), Viglezzi, De Giovanni, Tarchini-Bonfanti, Calderini, Labus (Dr. Terragli, reporter).

ANIMAL MAGNETISM.

INTRODUCTION.

ANTIQUITY OF ANIMAL MAGNETISM—MESMER'S PROCEEDINGS—ACADEMIC COMMISSIONS OF 1784 AND 1825—DIFFUSION OF MAGNETISM IN EUROPE—DIVISION INTO PHYSICAL AND PSYCHICAL RESULTS.

THE medical section of the Society for the Promotion of Science, the Arts, and Letters of Milan having awarded to me, some years ago, the prize offered for the best essay upon the advantages that physiology and therapeutics may derive from the investigations undertaken with reference to animal magnetism, I think it likely to be of service to publish at the present juncture this essay in the English language, with such additions as I have been enabled to make by the acquisition of subsequent information; the subject being of much importance, and one which has given rise to much difference of opinion and discussion both in the scientific world and among a large portion of the public who have felt interested in the inquiry; and it is to be wished that the initiative taken by the above-mentioned society will be followed by other scientific or medical bodies, with a view to obtaining an impartial and dispassionate examination of the pretensions of magnetism and its associated phenomena, so as to lead to its adoption within the circle of the acknowledged sciences,

and to its further recognition as an agent calculated to be highly useful to humanity, as well as to elucidate some obscure points of psychology.

Several of the facts recorded by magnetisers, and verified by unbiassed observers, are so greatly opposed to daily experience, and to generally received ideas, that it is not surprising that distrust on the one hand, and prejudice on the other, should have discouraged calm and searching inquiry; but the accumulation of well-attested facts, now no longer disproved, by impartial and competent investigators, renders it necessary that a just appreciation of them should be formed, in order to enable us to determine as to how far animal magnetism is likely to be made available for useful purposes. The subject has been studied by few disinterested persons who have had sufficient opportunities of observing the effects produced by this agent under different circumstances—in so far as can be determined by the published observations—and in attempting to offer a satisfactory reply to the question proposed by the society, I felt how very deficient must be my endeavour in the actual state of our knowledge; nevertheless, as much of my attention has been directed to the subject, I may possibly be able, in the absence of any other recent account, to present a tolerably correct estimate of the results arrived at, from which justifiable conclusions may be deduced.

Not believing in the reality of the phenomena recorded, I expressed my disbelief in the first notice which I gave of magnetism, as being a practice of foreign origin, in the Appendix to my work on "The Medical Institutions and Practice of France, Italy, and Germany," which was published many years ago; but at a later period, having had several opportunities of further personal inquiry into the matter, I did not hesitate to acknowledge in a separate publication the mistake into which I had fallen, like so many others who reason from their preconceived opinions on various subjects, rather than from observation and

experience.* Notwithstanding the general incredulity that prevailed at a period when the phenomena of magnetism had been but rarely witnessed, several men of the highest reputation for learning, philosophy, and judgment, both in France and Germany, partially admitted their reality. Thus, M. Cuvier remarked in his great work on Comparative Anatomy: "It must be confessed that it is very difficult, in experiments which have for their object to determine the action which the nervous system of two different individuals exercises the one upon the other, to distinguish the effects produced upon the imagination of the individual subjected to the experiment from the physical effects produced by the person who acts upon him. The effects, however, of this power upon individuals whom the operation (of magnetising) has deprived of consciousness, and those *presented by animals* subjected to this influence, do not allow us to doubt that the proximity of two animated bodies, in certain positions, combined with certain movements, do produce a positive result independently of any participation of the imagination. It also appears evident that these effects depend upon a communication which is established between their nervous systems."

Subsequently, Dr. Pritchard, in our own country, observed on this subject in the "Cyclopedia of Practical Medicine" (article, "Somnambulism"): "Similar testimonies are received in this country with the ridicule which, at the first view, they appear to deserve; they are rejected *en masse*, few persons giving themselves the trouble to inquire whether there be any foundation of truth upon which an edifice of such extraordinary pretensions has been raised. The Germans and the French have treated the subject differently. Among the philosophers and other scientific men of the Continent, there are many

* "Animal Magnetism, with a Report on Clairvoyance." Third Edition.

who are persuaded that animal magnetism, though its powers have been exaggerated, is not without a basis of truth, and even that it will lead to the discovery of some important fact, or some series of facts in the economy unknown up to the present time."

There is every reason to believe that the practice of animal magnetism dates from a very early period, not only as respects the cure of diseases, but also in order to serve other important purposes; and the more general diffusion of a knowledge of the higher order of phenomena connected with it will doubtless go far to elucidate several occurrences handed down to us by tradition that have been heretofore enveloped in mystery. On the wall of a chamber, discovered not very long ago among the antiquities of Egypt, where are hieroglyphics referring exclusively to medicine, a priest is represented in the act of magnetising an individual. Dr. Ennemoser observes, in his "*History of Magic*" (Bohn's edition): "Magnetism was daily practised in the temples of Isis, of Osiris, and of Serapis. In these temples, the priests touched the sick and cured them, either by magnetic manipulation, or by other means of producing somnambulism. Several of the Egyptian monuments present scenes of magnetic treatment. On a mummy case, of which a representation is given by Montfaucon, an individual is shown in the act of magnetising a sick person by "passes." Denon, in his "*Voyage en Egypte*," likewise refers to the same circumstance. The writer of the article, "*Mesmerism*," in the work, "*The Occult Sciences*"—extracted from the "*Encyclopedia Metropolitana*"—after adverting to these and other writers on the subject, observes: "The power of magnetism, either theoretically or practically, was never wholly unknown. In Asia and China it has probably never ceased to be practised from the earliest antiquity down to the present hour, and in the former vast region of population its use has been varied by that of drugs and narcotics."

"It is, then, an actual power that we ascribe to the hand, without which it could never have become the symbol of power among the ancients. The power of the eye is equally remarkable, and even savage animals turn away from its fixed, dauntless expression. The fascination of the eye has been an article of the popular creed of all ages. Magnetism by the eye is, indeed, often more powerful than that of the hand, but there is probably a specific difference which experience may determine accurately. The will is, after all, the real power exercised by the magnetist. The hand, the eye, the expression may give direction to the power variously, which may also be determined by words, numbers, and signs, or even by the silent will of the operator ; all of which have a subtle and magical influence over the patient.

"It is now proved, also, that magnetic healing was in vogue among all the nations of antiquity, as the Hindoos, Persians, Chaldeans, Babylonians, Egyptians, and even the Chinese. Athanasius Kircher has shown that the Emperors Constantine, Hadrian, and Vespasian cured by the hand, and the "Edda" shows us King Olaf performing a similar ceremony. The Venerable Bede, in his "Ecclesiastical History," mentions frequent cures by the Christian bishops as early as the seventh century.*

It appears from the account given of China—where the customs have scarcely varied during several centuries—by M. Borget, in "*La Chine et les Chinois*," that magnetism is employed on very ordinary occasions, as for rendering the operation of shaving less irksome. It must be remembered that in China the whole head is shaved.

* Many of these cures, by touching with the hand, were doubtless effected by the power of the imagination, as the practice differs materially from that of magnetism. Hippocrates remarked on this point : "There exists in the human hand a singular property to draw away and remove pains and divers impurities from affected parts by placing the hand upon them, or by pointing with the fingers towards them."

It is foreign to my purpose to enter into the consideration of historical details; I will, therefore, only briefly allude to Mesmer, by whom the practice of animal magnetism was introduced into France towards the close of the last century, and whose practice was attended with considerable success in the treatment of various diseases. Mesmer's theory is thus sketched by Wolfart, a German writer on magnetism, held in much repute: "All things in nature possess a particular power, which manifests itself by special actions upon other bodies—viz., a physico-dynamic power acting exteriorly, without chemical union, or without being introduced into the interior of the organization. Mesmer taught that all organic bodies, animals, trees, plants, as also stones, water, &c., might be impregnated with the magnetic fluid, and that this fluid might be propagated to considerable distances. It might be transmitted by direct contact with a body already magnetised, or by means of the hand, the look, or even the will. Like light and electricity, it could penetrate solid and fluid bodies, and it was reflected by mirrors, or polished surfaces, especially in the direction of the poles."*

Respecting the universality of terrestrial magnetism, a modern author observes: "It is a curious sight," says Professor Faraday, "to see a piece of wood, or an apple, or a bottle of water repelled by a magnet; or, taking the leaf of a tree, and hanging it up between the poles, to see it take an equatorial position." We have learnt that magnetism is not limited to ferruginous matter; we know that the ancient doctrine of the universality of the property is true.

* A recent writer remarks: "The idea of a magnetic fluid is very old. Apuleius, quoting from Varro some facts of lucidity and prevision similar to those which are recorded of somnambulists, endeavours to explain them by a theory analogous to that of the magnetic fluid. All the basis of the ideas of Mesmer on the point are found in the writings of Paracelsus, Van Helmont, and Santorelli."—Maury, "*La Magie et l'Astrologie*."

"Kircher, in his strange work on magnetism, attributes to this power nearly all the cosmical phenomena with which in distance men were acquainted: Reasoning by analogy, the question fairly suggests itself, if the systems of inorganic atomic constitution are thus invested with a power of influencing each other through a distance, why may not two more highly-developed organic systems equally or to a greater extent produce an influence in like manner? Upon such reasoning as this is founded the phenomena of animal magnetism. There is no denying the fact that one mass of blood, muscle, nerves, and bone must magnetically influence another similar mass. This is, however, something totally different from that abnormal condition which is produced through some peculiar, and as yet unexplained, physiological influences. The recognised and undoubted phenomena are in the highest degree curious, and the explanation must be sought for by the physiologist among those hidden principles upon which depends all human sensation."*

Although Mesmer admitted the great magnetic power of the hand, he considered that bodies terminating in points formed the best conductors of the magnetic fluid; he consequently generally made use of a metallic rod, with which he touched the different parts of the bodies of his patients. His ordinary method was to assemble his patients in a dimly-lighted chamber of his house, around a vessel containing a mixture of metallic and various other substances, and which was termed the *baquet*, the action of which was considered to be magnetic. Each person was connected with the others by means of wires or cords held in the hand; soft music from a harpsichord was heard from an adjoining room, whilst various manœuvres were performed by the

* "The Poetry of Science." By Robert Hunt. The opinion of the general pervading agency of magnetism is sought to be proved in a recent work, "*Der Magnetismus als Urkraft*," by L. Stehr. Berlin. 1865.

assistants. After a time, Mesmer himself entered, clad in a robe of light-coloured silk, his rod in his hand, with which he touched the patients, who seldom failed to experience various sensations; many among them falling into what were termed the crises (attacks of a convulsive nature), the most decided effects being produced, as may well be supposed, on the female portion of the assembly, or on males of a nervous and effeminate temperament. Many of those who attended the *séances* experienced, however, no effects; among these were the commissioners nominated by the Academies des Sciences and de Médecine to observe and report upon the mesmeric practice.

The conclusions of the report of this commission have been often adduced as definitively deciding upon the question of the validity of animal magnetism. The commission was, however, appointed merely for the purpose of reporting upon Mesmer's proceedings. The results were ascribed by this body chiefly to the influence of the imagination and to imitation. Nevertheless, some of the phenomena they witnessed were of so striking a nature, that they gave rise to expressions of surprise. "Nothing is more astonishing," says the report, "than the spectacle presented by these convulsions, by the sympathies which are established between the parties, and which we cannot explain by the causes above-mentioned." Some of the phenomena produced so strong an impression upon one of the most distinguished members of the commission, the celebrated botanist, Jussieu, that he refused to sign the report, notwithstanding the solicitations of his colleagues, and the threats of the Minister, and he published a separate report, in which he declared that the experiments he had made, and those he had witnessed, had convinced him that man can produce upon man a positive action by means of friction, by contact, more rarely by mere approximation, and even when at some distance; that this action—attributed to a universal fluid, the existence

of which had not been proved—appeared to him to depend upon the original heat existing in bodies, from which it is constantly emanating, extending to some distance, and even passing from one body into another; that it is developed, increased, or diminished in the body by moral and physical causes; that, judging from its effects, it possesses the properties of tonic remedies, producing, like them, salutary or prejudicial results, according to the quantity imparted, and to the circumstances under which it is employed; and that a more extensive use of this agent would produce a better knowledge of its true action and of the extent of its utility.

The observations of Jussieu attracted, however, but little attention, and after Mesmer's departure from Paris, mesmerism fell into comparative disuse, doubtless owing in great measure to the absorption of the public mind by the grave political and social events that occurred at that period.

The processes of Mesmer were well calculated powerfully to impress the imagination, and to produce the crises which supervened more or less generally among the patients. Though these crises were doubtless, in some instances, followed by prejudicial consequences, there is no doubt, on the other hand, that a large proportion of the patients derived advantage from this mesmerism, and that the results which ensued were not wholly referrible to their imagination being impressed. Mesmer's absence was long regretted by a large section of the upper and middle classes. Referring to the effects produced by his treatment, and the regrets caused by his departure, a highly-esteemed poet of that day expressed himself in the following terms:—

“Tous se félicitoient de leurs métamorphoses,
La vieille Egie croyoit voir renaître ses roses;
Le vieillard decrepit, se ranimant peu-à-peu,
D'un retour de santé menaçoit son neveu;
La jeune homme à vingt ans, ridé par la mollesse,
Se promettoit encore quelques jours de jeunesse.

Mesmer courut ailleurs porter son art aimable ;
 Chaque malade au fond de son appartement
 Tout seul avec ses maux s'enterra tristement,
 Et des remèdes vains implorant la puissance,
 Il perdit le plus doux en perdant l'espérance.*

In the magnetic establishments formed several years later in Paris, in Strasbourg by the Marquis de Puysegur, and elsewhere, the *baquets* and the *chambres des crises*, which constituted an essential accompaniment to Mesmer's practice, were abolished, and the method was generally adopted of magnetising each individual separately, in most cases in the following manner: The magnetiser, seated or standing before the subject, places his hands for a minute or two on the hands of the person, then on the shoulders, whence he brings them down, slightly touching the arms, to beyond the fingers. This is repeated a few times. He then passes his hands from the head an inch or two distant from the person's body down to the stomach or lower, occasionally placing two or three fingers on the forehead, or epigastrium. In most cases, however, the gradual movements of the hand before the face are sufficient. These or similar movements are continued for a longer or shorter period, and are occasionally varied by transverse *passes* made across the face and breast with greater or less rapidity. After a person has been magnetised several times, the *passes* are frequently unnecessary to reproduce the sleep, the magnetiser's pointing to, or merely looking fixedly at, the individual, with the intention of magnetising, being in many cases sufficient. The person may usually be awakened by transverse *passes*, made by rapidly

* Delille. "L'Imagination."

"We visited Mesmer," says a contemporary; "his apartments were crowded from morning till night. There is not the least doubt that he has performed innumerable cures, and no person can deny the effects of animal magnetism. Somnambulism, though more extraordinary, is equally true."—"Memoirs of the Baroness D'Oberkirch."

separating the closed hands before the face, or by blowing upon him, with the intention of awakening him.*

Most magnetisers consider the movements or *passes* as very subordinate means: the will being the influence which determines the effects. "The magnetiser," says one author, "may act in one way and think in another: it is the thought that the subject comprehends and obeys. Thus, for example: the magnetiser raises an arm, and wills that the somnambulist should raise a leg; it is the will which will be obeyed, and his own gesture will not be imitated."†

The phenomena most commonly presented by persons subjected to magnetisation are frequent winking of the eyelids, spontaneous paleness or flushing, a feeling of heat or cold in the head, epigastrium, or extremities; partial or general pricking, muscular contractions, spasms, an accelerated or retarded circulation, palpitations; some experience an indescribable sensation of calm and well-being; others, a general feeling of indisposition; a state of somnolency, analogous to coma, supervening.

When in the magnetic sleep, the individuals are, to a greater or less extent, insensible to external stimuli, as noises of all kinds, pungent substances (as ammonia) applied to the nostrils, pinching, pricking, or other mechanical irritation of the skin; but at the same time are able to hear when addressed by the magnetiser (or by persons placed in connexion —*en rapport*—with them), answering questions, and performing various actions ordered by him. These effects are not obtainable upon all, and several persons

* Crises, or convulsions, now occur only in exceptional cases, as when abuse is made of the power, or when an inexperienced person magnetises. To concentrate the influence, and to produce more speedy or local effects, touching the head, the eyelids, or other parts, with the fingers converging to a point, is often employed.

† Ricard. "*Traité du Magnétisme Animal.*"

have been subjected to the action of a powerful magnetiser without experiencing any, or only slight, effects. Certain individuals experience effects altogether different from those which are manifested upon others. "Some," says M. Ricard, "are endowed with surprising sensibility, others are but little impressionable. One may, however, easily convince oneself that the same persons, who in a state of perfect health experience nothing from the action of magnetism, may be easily affected by it when they are attacked by disease. Some individuals who experience no effects from the action of one magnetiser, would feel very marked sensations from the action of another. Climate, the condition of the atmosphere, the temperature of living or inert bodies which surround us, and the physical and moral dispositions of the magnetiser, as also of the subject, exert a very positive influence."

Of one hundred persons subjected to magnetism in France, somnambulism was induced by M. Ricard in twenty-five. In the south of France, the proportion was from sixty to seventy per cent.; in Paris, on one hundred persons who accidentally presented themselves without any special conditions as to health or other selection, the proportion of somnambulists was twenty, and at least ten out of this number may attain considerable lucidity. "A curious circumstance is, that it is not the persons who in their waking state possess the greatest amount of knowledge, or mental qualifications, who are brought to perfect somnambulant lucidity. Experience has proved, on the contrary, that it is generally the most ignorant and ordinary individuals who most frequently arrive at this extreme development of the faculties, and who attain most quickly to perfection."

The following account of the occurrences authenticated by the commission appointed by the Académie Royale de Médecine, may possibly contribute to diminish the amount of scepticism

that still exists respecting the phenomena of somnambulism.

In 1825, M. Foissac proposed to the Académie to produce a somnambulist in whom the members of that body might witness the extraordinary phenomena caused by animal magnetism. The proposition gave rise to violent debates, which terminated in the appointment of a committee to determine as to whether the Académie ought or not to take cognisance in the subject. The committee decided in the affirmative upon the following grounds: First, that the judgment pronounced by the Académie in 1784, was not founded upon reasons sufficiently conclusive; and secondly, that the magnetism now proposed for examination differed from the Mesmerian magnetism, inasmuch as its effects were producible without actual contact between the magnetiser and the magnetised, and without the employment of metallic rods, magnetic chains, and other similar means. After strong opposition, a commission was appointed, composed of twelve members, to examine into and report upon the experiments about to be made. The commission pursued its investigations till 1831, when it presented a report to the Académie, containing an exposition of its labours, with the inferences deduced from them, arranged under the following heads:—

1. The effects ascribed to magnetism are null in most healthy persons, and in some invalids.
2. They are but little apparent in others.
3. They are often produced by ennui, monotony, and the power of the imagination.
4. Lastly, they are developed independently of these causes, very probably by the influence of magnetism alone.

The somnambulist proposed to be presented to the Académie by M. Foissac, who, he stated, would remove all doubt as to the power of magnetism, was the first person subjected to its operation before the commission. It appears, however, that the experiment was a failure, for the commissioners say in the

report, "We must confess, our inexperience, our impatience, our mistrust, perhaps too strongly manifested, did not permit us to observe any of the phenomena of somnambulism."

It is unnecessary that I should follow the report in the enumeration of instances illustrative of the two first heads. The following cases will serve to illustrate the third position; it being sufficient to place the persons in situations in which they believed themselves magnetised, to produce similar phenomena.

"Madlle. L. was magnetised eleven times at the Hôtel Dieu, within the period of a month. At the fourth sitting, somnolency, convulsive movements of the neck and face, with other symptoms, occurred. At the eleventh sitting, the magnetiser placed himself behind her chair, without making any signs, and without the intention of magnetising; nevertheless she experienced more decided effects than on the preceding trials."

"An hysterical girl was magnetised several times; at each time there occurred somnolency with strong convulsive actions. Being placed one day in the same chair, in the same place, at the same hour, and in the presence of the same persons, the accustomed phenomena presented themselves, though the magnetiser was absent." A like experiment was made on an epileptic patient with a similar result.

The following is an abstract of some of the cases, from which the commissioners inferred, that the phenomena were produced by the action of magnetism alone.

A child aged twenty-eight months, subject to epileptic attacks, was magnetised by M. Foissac. Almost immediately after the beginning of the passes, it rubbed its eyes, leaned its head upon one of the cushions, yawned, was agitated, scratched its head and ears, and seemed to struggle against the tendency to sleep.

A deaf and dumb boy, aged eighteen years, *subject*

to epileptic attacks from a long period, was magnetised fifteen times; the epileptic attacks were suspended, and only returned after an interval of eight months, which was unprecedented in the history of his disease; he experienced besides, during the experiments, heaviness of the eyelids, general torpor, the inclination to sleep, and sometimes vertigo.

M. Itard, one of the members of the commission, who had previously been magnetised without any effect resulting, again subjected himself to the experiment after nearly a year's interval, and experienced languor without sleep, a marked excitation of the nerves of the face, convulsive movements in the nose, the muscles of the face and jaws, and accumulation in the mouth of saliva, having a metallic taste—a sensation similar to that which he had experienced from galvanism. This phenomenon recurred on subsequent occasions, when he was magnetised; the two first sittings produced headache, which lasted several hours, at the same time his habitual pains had diminished.

It was chiefly upon M. Petit, a teacher, aged thirty-two, that convulsive movements have been determined with the greatest degree of precision, by the approach of the magnetiser's fingers.

"M. Dupotet," says the report, "presented him to the commissioners, the 10th August, 1826, stating to them that the man was very susceptible to somnambulic phenomena, and that while in this state, he, M. Dupotet, could at his pleasure, and without expressing it by word, produce in the parts indicated by the commissioners, evident convulsive movements, by the mere approach of his fingers to the parts. He was quickly somnambulised, and the commissioners, to obviate any suspicion of a concerted plan, placed in the hands of M. Dupotet a note composed in silence, and at the moment, in which they had stated, in writing, the parts which they wished to see convulsed.

"Following these instructions, he first directed his hand towards the right wrist, which became

affected with convulsion : he afterwards placed himself behind the patient, and directed his finger in the first instance towards the left thigh, then towards the left elbow, and then to the head. These three parts were almost immediately seized with convulsive movements. M. Dupotet next directed his left leg towards that of the patient, who became agitated in such a manner as to be near falling ; M. Dupotet then brought his foot near the right elbow of M. Petit, and the elbow became agitated ; he then carried his foot towards the left elbow and hand, and very strong convulsive actions took place in the whole limb. One of the commissioners, M. Marc, with the intention of obviating the slightest possibility of trickery, placed a bandage over the patient's eyes, and the preceding experiments were repeated, with but slight difference in the results. Upon the combined and instantaneous indication of several of us, M. Dupotet directed his finger towards the patient's left hand ; on its approach both hands were agitated. We desired that the action should be directed at the same time to both the inferior extremities : at first the fingers were approached without any results ; soon, however, the somnambulist moved his hands, retreated, and then agitated his feet. MM. Thillaye and Marc directed their fingers towards various parts of the body, and provoked some convulsive movements. Thus M. Petit always had, on the approach of the fingers, convulsive movements, whether his eyes were bandaged or not, and these movements were more decided when a metallic rod, such as a key, or the branches of spectacles, was directed towards the parts. In conclusion, the commission, although witnesses of several cases in which this contractile faculty has been excited by the approach of the fingers, or of metallic rods, require further facts, in order to appreciate the phenomenon, of the constancy and value of which they do not consider themselves sufficiently enlightened to pronounce an opinion."

As respects the clairvoyance of this subject, the report continues:—

“After the patient had been thrown into somnambulism, and had exhibited some of the phenomena of muscular contraction and agitation on the approach of the fingers or foot of the magnetiser, a bandage was placed over the eyes. Having declared, however, that he could not see with the bandage, it was removed, but then constant attention was directed to the eyelids to verify that they were exactly closed. For this purpose a light was held at a little distance from the eyes during the experiment, and several persons were watching him closely; one of them, M. Ribes, even remarked, that the edges of the eyelids were so close, that the lashes of the upper and lower lids crossed each other. The same gentleman, a member of the Académie, then presented a catalogue which he took out of his pocket; the somnambulist, after some efforts which appeared to fatigue him, read very distinctly the words—*Lavater, il est bien difficile de connoître les hommes*—these last words were in very small type. He next recognised a passport and a *port-d’armes*, which is very like a passport: after a few instants’ attention he read, *De par le roi* and *Port d’armes*. An open letter was next shown him: he said he could not read it, as he did not understand English—the letter was in fact written in English. He afterwards distinguished the representation of a dog before an altar, on a snuff-box; and on a closed letter being presented to him, though he could not read it, he pointed out the direction of the lines of writing. On subsequently playing piquet, he handled the cards with the greatest exactness, and without ever being mistaken, notwithstanding attempts to deceive him were frequently made, by withdrawing or changing the cards; he counted with surprising facility the number of points marked upon his adversary’s marking card.

“Whilst M. Petit was playing a second game, M.

Dupotet, at the suggestion of M. Ribes, directed, from behind, his hand towards the patient's elbow, and the contraction formerly observed recurred. Then, on the proposition of M. Bourdois, he magnetised him from behind, at the distance of a foot, with the intention of awakening him. The ardour with which the somnambulist was playing, opposed this action, which seemed to annoy and vex him. He several times carried his hand to the back of his head, as if he were suffering; he afterwards fell into a stupor, which seemed to be a light natural sleep, and on some one speaking to him in this state he waked up with a start."

"Shortly afterwards he was again magnetised, and M. Dupotet, desirous that not the shadow of a doubt should remain on the nature of a physical action, exerted at will on the somnambulist, proposed to put on him as many bandages as the commissioners pleased, and then to act upon him. In consequence, his face down to the nostrils was covered with several handkerchiefs; the cavity formed by the prominence of the nose being filled up with gloves, and a black handkerchief covered the whole, falling down to his neck like a veil. The experiments were then repeated in various ways, and the same kind of movements always manifested themselves in the parts towards which the hand or the foot was directed. After a game at *ecarté*, which the somnambulist pursued with such ardour that he remained insensible to the action of M. Bourdois, who vainly endeavoured to act upon him from behind, he rose, walked across the room, putting aside the chairs which were in his way, and went to sit down at a distance from the experimenters, when he was awakened by M. Dupotet. When awakened, he said that he retained no recollection of what had occurred during his somnambulism."

I will now refer to the cases in which the commissioners witnessed, besides clairvoyance, "the

proofs of intuition, and of a foresight very remarkable, as regards themselves and others."

Paul Villagrand, a law student, was attacked, 25th December, 1825, by apoplexy, with paralysis of the whole left side of the body; after seventeen months of varied treatment pursued at home, and in a *Maison de Santé*, in the course of which period he had two fresh attacks, he was admitted, 8th April, 1827, in the hospital *La Charité*. Although he had experienced marked relief from the means employed before his admission, he still walked with crutches, without being able to lean upon the left leg. The arm of the same side could execute some under movements, but he could not raise it to the head. He could hardly see with the right eye, and his hearing was very bad on both sides. In this state he was placed under the care of M. Fouquier. During five months, he was bled, purged, or blistered, from time to time, and took the extract of *nux vomica*. The left arm acquired a little strength, the headache to which he was subject was mitigated, and his condition remained stationary till the 29th August, on which day he was magnetised by M. Foissac, according to the order and under the direction of M. Fouquier. In this first sitting he experienced a sensation of general heat, and muscular twitchings. He was astonished at the inclination to sleep, rubbed his eyes, and made useless efforts to keep them open. *From this period the deafness and the headache disappeared.* It was only at the ninth sitting that the sleep became complete; on the tenth he answered by inarticulate signs to questions which were addressed to him. On a subsequent occasion he announced that he could only be cured with the adjuvancy of magnetism, and prescribed himself sinapisms, baths of Barèges, and the continued use of pills of extract of *nux vomica*. The 25th September the commission repaired to *La Charité*, caused the patient to undress, and verified the circumstance that the left inferior extremity was much thinner than the other; that the left hand

pressed much less strongly than the right; that the tongue, when protruded from the mouth, was drawn towards the right commissure. On being magnetised, he again prescribed for himself, and added, that by pursuing the treatment for three days, and on being magnetised, he would be able on awaking to walk without crutches. The treatment was accordingly followed up, and on the stated day, the 28th, the commissioners arrived at the hospital. Paul entered the room supporting himself on his crutches, and was magnetised as usual. When in somnambulism, he stated that he would return to his bed without crutches or support. When awakened he asked for his crutches, but was answered that he did not require them—in fact, he arose, supported himself upon the paralysed leg, passed through the crowd which followed him, descended the steps of the conference-room, crossed the courtyard to the foot of the staircase, which, after resting himself a minute or two, he ascended with the assistance of an arm and the bannister, went to bed without support, to the great astonishment of all the patients, who till then had only seen him fixed to his bed. From that day he did not resume his crutches.

When again magnetised, on the 11th October, he announced that he should be completely cured if a seton were established below the region of the heart. On being pricked with a pin on the eyelids, he evinced no sign of sensibility.

The magnetic experiments in the hospital were at this period put a stop to by the administrative council. The patient, however, said he could not sufficiently praise the efficacy of magnetism, and was consequently removed from the hospital by M. Foissac, who continued the treatment in a private apartment.

On the 29th of the same month, the commissioners went to his apartment to ascertain the progress of the cure, which they found materially advanced. On being somnambulised, he showed increased strength, raised M. Thillaye from the ground, and on being

told to descend the staircase, abruptly quitted his chair, took the arm of M. Foissac, whom he left at the door, descended and ascended the steps two at a time with a convulsive rapidity, which, however, became moderated when he was told to ascend only one at a time. When awakened, *he lost this surprising increase of strength*: his gait was slow but assured; he could not support the weight of his body upon the left leg, and he tried in vain to raise M. Foissac. It must be observed, that two days before this last experiment, he had lost two pounds and a half of blood, had had blisters on his legs, a seton in the nape, and another on the breast. "You will consequently perceive with us, gentlemen," continues the report, "what a prodigious increase of power magnetism had developed in the diseased organs, since the whole strength of the body had been more than quadrupled."

"Paul afterwards renounced all medical treatment, desiring that the remedial means should be restricted to magnetism; and towards the end of the year, as he expressed a desire to be put and kept in somnambulism during eight days, in order that his cure should be complete on the 1st January, he was magnetised on the 25th December, and from that day remained in somnambulism till the 1st January. During this time he was awakened for twelve hours at unequal intervals; and in these brief moments of the waking state, he was suffered to believe that he had only been asleep for a few hours. During the whole time of his sleep the digestive functions were performed with increased activity.

"He had been asleep three days, when, still in somnambulism, accompanied by M. Foissac, he set off on foot, the 28th December, from the Rue Mondovi, and went to find M. Fouquier at the hospital, where he arrived at nine o'clock. He there recognised the patients near whom he had slept before leaving, as also the pupils on service, and he read with closed eyes, while a finger was held

on each eyelid, some words which M. Fouquier showed him.

"The 12th of January, the commissioners once more assembled at the house of M. Foissac, where were present M. E. de Las Cases, deputy; the Count de Rumigny, aide-de-camp to the king; and M. Segalas, member of the Academy. M. Foissac stated to us, that when Paul was in the state of somnambulism, a finger might be held on each of his closed eyes, and that notwithstanding the complete occlusion of the lids, he would distinguish the colour of cards, would read the title of a book, and some lines in any part which might be opened. After a couple of minutes of magnetic gestures, Paul is asleep. The eyelids being held closed constantly and alternately by MM. Fouquier, Itard, Marc, and the reporter; a new pack of cards is brought, and the stamped envelope of the government torn off; the cards are shuffled, and Paul recognizes, easily and successively, the king of spades, the ace of clubs, queen of spades, nine of clubs, seven of diamonds, queen of diamonds, and eight of diamonds."

Analogous effects were observed on subsequent occasions, and the commissioners remark that

"The conclusions to be drawn from this long and curious case are easy; they flow naturally from the simple exposition of the facts which we have related. 1st. A patient whom a rational medication by one of the first practitioners of the capital was not able to cure of paralysis, *finds his cure in the employment of magnetism*, and in the exactness with which the treatment is pursued, which he prescribes for himself while in somnambulism. 2nd. In this state *his strength is notably increased*. 3rd. He gives us the most undeniable proof *that he reads with the eyes closed*. 4th. He foresees the period of his cure, and is cured at the time which he announced."

The case of another patient, a journeyman hatter, æt. 20, born of an epileptic mother, and subject to fits of epilepsy five or six times a week, for ten years,

is next given in the report. This individual predicted, while in somnambulism, the periods of his attacks, and when he would be cured; the former predictions were verified, but before the term which he had fixed for his cure arrived he was knocked down by a cabriolet and killed. The commissioners observe upon this case—"We see in this instance, a young man subject during ten years to attacks of epilepsy, for which he had been successively treated at two hospitals, and exempted from military service. Magnetism acts upon him, although he is completely ignorant of what is done to him: he becomes somnambulist. *The symptoms of his disease are ameliorated, the attacks diminish in frequency, his headaches and oppression disappear beneath the influence of magnetism*; he prescribes himself a treatment appropriated to the nature of his disease, and from which he promises himself a cure. Being magnetised without his knowing it, and from afar, he falls into somnambulism, and is awakened from it with the same quickness as when the magnetiser is near him. Lastly, he indicates, with a rare precision, one and two months beforehand, the day and the hour at which he is to have an attack of epilepsy; nevertheless, although endowed with a foresight for attacks at so distant a period, as well as for those which are never to take place, he does not foresee that in two days he will meet with a fatal accident." On this last circumstance the commissioners remark, that the previsions of the patient relate only to his attacks, that they are reduced to the consciousness of the organic modifications which prepare themselves and happen in him, as the necessary result of interior functions. "Let us add," they continue, "that his prevision is not absolute, that it is conditional, since, when foretelling an attack, he stated that it would not take place if he were magnetised; and, in fact, it does not take place, it is altogether organic, internal. Thus we can conceive why he did not foresee an event altogether external, viz., that chance should

lead him in the way of an intractable horse, and that in attempting to stop it he should receive a mortal wound."

In the next case the somnambulist, a female, besides the ordinary phenomena of somnambulism, exhibited that of ascertaining the symptoms of persons presented to her. One of them was M. Marc, one of the commissioners; another was a dropsical young woman, with some peculiarities, which were indicated by the somnambulist, on touching her, with tolerable precision. "It results from these observations," says the report, "1st. That while in the state of somnambulism, Mademoiselle C. *has pointed out the diseases of three persons* with whom she was placed in relation (*rapport*). 2nd. That the declaration of the one, the examination which was made of the other, after thrice tapping, and the autopsic examination of the third, *were found to accord with what the somnambulist had advanced*. 3rd. That the different modes of treatment which she prescribed are not beyond the circle of remedies which she might know, nor beyond that of the order of things which she might reasonably recommend; and 4th. That she applied them with a kind of discernment."

The report terminates by saying, "The commission has reported with impartiality that which it had seen with distrust; it has exposed methodically that which it has observed under different circumstances, and which it has followed up with an attention as close as continued. It has the consciousness that the statements which it presents to you are the faithful expression of that which it has observed. The obstacles which it has met with are known to you; they are partly the cause of the delay which has occurred in presenting the report, although we have long been in possession of the materials. We are, however, far from excusing ourselves, or from complaining of this delay, since it gives to our observations a character of maturity and reserve which should lead you to confide in the facts which we have

related, without the charge of prepossession and enthusiasm, with which you might have reproached us if we had only recently collected them. We add, that we are far from thinking that we have seen all that is to be seen, and we do not pretend to lead you to admit as an axiom, that there is nothing positive in magnetism beyond what we mention in our report. Far from placing limits to this part of physiological science, we entertain, on the contrary, the hope that *a new field is opened to it*, and warranting our own observations, presenting them with confidence to those who, after us, will occupy themselves with magnetism, we restrict ourselves to drawing the following conclusions, which are the necessary consequence of the facts, the totality of which constitutes our report.

CONCLUSIONS.

" 1. Contact of the thumbs or the hands, frictions or certain gestures termed *passes* made at a little distance from the body, are the means employed to place in relation, or, in other words, to transmit the action from the magnetiser to the magnetised.

" 2. Magnetism has acted on persons of different sex and age.

" 3. Magnetism does not generally act upon healthy persons, nor does it act upon all invalids.

" 4. Whilst persons are being magnetised, insignificant and transient effects sometimes occur, which we do not ascribe to magnetism alone, but which may be accounted for without the intervention of a particular agent, viz., by hope or fear, expectation from a something new and unknown, the ennui resulting from the monotony of the gestures, the silence and repose observed in the experiments; lastly, by the imagination, which exercises so powerful an influence over some minds.

" 5. A certain number of the effects observed have appeared to us to result from magnetism alone, and were not reproduced without it. These are well

authenticated physiological and therapeutical phenomena.

"6. The real effects produced by magnetism are very varied; it agitates some, calms others, it usually accelerates the respiration and circulation, causes transient convulsive movements similar to electric shocks, a lassitude and torpor more or less profound, somnolency, and, in a small number of instances, what the magnetisers term somnambulism.

"7. The existence of a special character proper to make known in all cases the reality of the state of somnambulism has not been proved.

"8. It may, however, be inferred with certainty that this state exists, when it gives rise to the development of new faculties, which have been designated by the name of *clairvoyance*, intuition, internal prevision; or when it produces great changes in the physiological state, as *insensibility*, a *sudden and considerable increase of strength*, and when this state cannot be referred to another cause.

"9. As among the effects ascribed to somnambulism there are some which may be simulated, so may somnambulism itself be simulated, and furnish charlatanism with means of deception.

"10. A peculiar sleep, produced more or less speedily, and established in a degree more or less profound, is a real, but not a constant, effect of magnetism.

"11. It has been demonstrated to us that the sleep may be produced under circumstances in which the magnetised have not been able to perceive, and have been ignorant of, the means employed to occasion it.

"12. When a person has been already magnetised, it is not always necessary to have recourse to contact, or to the *passes*, in order to magnetise afresh. The look of the magnetiser, his will alone, has often the same influence. In this case one can not only act upon the magnetised, but throw him completely into the sleep, and awaken him from this state

without his being aware of it, out of his sight, at a certain distance, and through closed doors.*

"13. There usually take place changes more or less remarkable in the perceptions and the faculties of individuals in whom somnambulism is produced by magnetism.

"14. We have not seen any person fall into somnambulism on being magnetised for the first time. It has sometimes been not until the eighth or tenth sitting that somnambulism has become manifest.

"15. We have frequently seen ordinary sleep, which is the repose of the organs of the senses, of the intellectual faculties, and voluntary movements, precede and terminate the state of somnambulism.

"16. When awakened, somnambulists declare that they do not recollect any of the circumstances of the state of somnambulism.

"17. We have seen two somnambulists distinguish *with closed eyes* the objects placed before them; they have designated, *without touching them*, the colour and name of cards; they have read words written, or lines from a book. This phenomenon has occurred even when the eyelids *were kept closed by the fingers*.

"18. We have met with two somnambulists who possessed the faculty of foreseeing acts of the organism, more or less distinct, more or less complicated.

"19. We have only met with one somnambulist who could indicate the symptoms of the diseases of three persons with whom she was placed in relation. We had, however, made researches on a considerable number.

* An instance of this was recently related to me by a gentleman. A lady stated her intention of magnetising the younger of her two daughters, who were seated together at a piano in an adjoining room, separated from the one in which she herself was by folding-doors. On proceeding to carry her intention into effect, magnetisation produced its effects after a brief period on the young lady, who was not aware of what was going on, her sister not being at all affected.

"20. In order to determine with justness the relation of magnetism to therapeutics, the effects must have been observed on a great number of individuals, and experiments should have been made for a long period and daily on the same diseases. This not having been done, the commission must restrict itself to saying that it has seen too few cases to be able to pronounce an opinion on this point.

"21. Some of the patients magnetised have derived no advantage, others have experienced more or less marked benefit—viz., one patient, the relief of habitual pains; another, the return of strength; a third, a suspension of several months of epileptic attacks; and a fourth, the complete cure of *serious and long-standing paralysis*.

"22. Considered as an agent of physiological phenomena, or as a therapeutical means, magnetism ought to find a place within the sphere of medical science, and consequently only medical practitioners ought to employ it, or to superintend its employment, as is practised in several countries of the north of Europe.

"23. The commission could not verify, because it had no opportunity, the other faculties which magnetisers had stated to exist in somnambulists. But it has collected, and it communicates to the Académie, facts sufficiently important to induce it to think that the Académie ought to encourage researches on magnetism as a very curious branch of psychology and natural history.

"Certainly we dare not flatter ourselves that we shall make you share entirely our conviction of the reality of the phenomena which we have observed, and which you have neither seen, nor followed, nor studied with, or in opposition to us. We do not, therefore, exact from you a blind belief in all that we have reported. We conceive that a great part of the facts are so extraordinary, that you cannot grant it to us: perhaps we ourselves should have refused you our belief, if, changing places, you

had come to announce them before this tribunal to us, who, like you at present, had seen nothing, observed nothing, studied nothing, followed nothing of them.

"We only require that you judge us as we should have judged you, that is to say, that you remain perfectly convinced that neither the love of the wonderful, nor the desire of celebrity, nor any interest whatever, has influenced us in our labours. We were animated by motives more elevated, more worthy of you—by the love of science, and by the wish to justify the hopes which the Académie had conceived of our zeal and devotedness.

"(Signed) BOURDOIS DE LA MOTTE, President;
FOUQUIER, GUENEAU DE MUSSY,
GUERSENT, ITARD, LEROUX, MARC,
THILLAYE, HUSSON (Reporter)."

The general justness of these conclusions has been fully confirmed by the results of subsequent and a more extensive experience; but even before the publication of this report the practice of magnetism had become pretty generally diffused in several countries. Hufeland, physician to the King of Prussia, whose opinions on medical questions were held in high estimation throughout continental Europe, decidedly advocated its adoption into medical practice, though cautioning against its abuse. He says: "We neither know the essence nor the limits of this astonishing power; whosoever therefore undertakes to direct it, should engage in the task with a high respect for the principle which he will call into action. He must especially avoid magnetising for mere amusement."

The Rev. Mr. Sanby observed in his work, published several years ago: "In Russia, a commission was named by the Emperor to investigate the utility of magnetism, and it declared that it was a very important agent. At Moscow, a course of magnetic treatment has been systematically employed for

several years, under the highest auspices. In Denmark, physicians practice it under royal ordinance and by a decree of the Council of Health. In Holland many distinguished men take it up, and in France the practice is carried on very extensively indeed."* In order to prevent the abuses which might arise from the use of magnetism by incompetent persons, and to ensure the adoption of a proper mode of treatment for those who seek to improve their health by its means, the following rules were promulgated in Saxony by royal command:—

"1. The employment of animal magnetism upon sick or invalid persons is permitted only to physicians of the first and second class. The physician must undertake the treatment himself; or, if not, he must entrust it to another whom he may deem a proper person.

"2. Non-medical persons are prohibited from treating patients by magnetism on their own responsibility. Those possessing special magnetic power, or who believe themselves to possess such a power, are allowed to practise it for the cure of disease only as the instrument of a physician, who must superintend the treatment.

"3. The physician is responsible for the treatment and its consequences, just as when he employs any other means of cure. He should be present during the greater part of the *séances*, in order to direct, and, if necessary, to suspend the process.

"4. Every practitioner who undertakes the magnetic treatment of a case must first intimate his intention so to do to the communal physician, and give the name and address of the non-medical magnetiser, if employing one. He must also take written notes of the case for the inspection of the authorities when required."

The effects resulting from animal magnetism are divisible into two kinds; the physical, and those

* "Mesmerism and its Opponents."

which are more especially referrible to the domain of psychology, which are much more rarely met with than the former, and which are not exclusively produced by this agent, sometimes occurring spontaneously in abnormal states of the system. Even the physical effects depend in great measure upon the psychological condition of the magnetiser and the magnetised, inasmuch as the will of the former is the influence which produces them; and the susceptibility of the subject to be affected varies, as we have seen, under different circumstances, and in the larger proportion of healthy persons is altogether wanting.* It is, not, however, always superior strength of will that ensures the results; for women and children who have been taught to magnetise can sometimes produce the sleep, relieve pain, &c., in strong and robust individuals. An author whose works rank among the most profound among those existing on the subject in the German language observes on this point: "The power of magnetic action is generally unequal in different persons. It may, however, become strengthened by exercise. Physical bodily strength is no proof of the possession of this power in a high degree; it depends upon individual peculiarities; and the beneficial results of its action are not proportioned by the power of magnetisers; for persons apparently weak, women and even children, act, in certain cases, in a much more advantageous manner than strong men. I have had frequent opportunities of convincing myself that, as respects the relief of pains, and in inflammatory affections, the hand of young children acts better than that of grown-up persons." "Children, seven years old," says Deleuze, "magnetise very well, after they have seen it done. There are instances in which individuals, without any appearance of bodily strength, possess great power for acting upon others, for the dispersion of gouty and

* Especially on a first trial.

rheumatic pains. This is more especially the case with respect to those who have in them much electricity." Three conditions are mentioned by Deleuze as being requisite to produce beneficial action—viz., "the will, confidence, and the desire to do good."*

The magnetic effect is produced more readily and constantly in hot countries, where there exists among the inhabitants a greater excitability of the nervous system than in colder regions. In the East Indies, almost all the natives on whom the trial was made were more or less affected on the first or second attempt. In the south of France, as we have seen, the proportion of persons affected by magnetisation was much larger than in the north, or other parts of the country. It must, however, be observed, that where one magnetiser fails another will often succeed in producing the sleep, either because the latter may possess greater magnetic power, or because the subject may be more impressionable on a second or third magnetisation; so that it is not always a proof that magnetism is without action when no immediate or perceptible effects are experienced at the time. In cases of disease, the production of very energetic effects is not a favourable sign. "I prefer for magnetic treatment," says Dr. Ennemoser, "a subject who is not altogether insensible to the action, but one who only manifests a slight and temporary susceptibility to it. I am more apprehensive when very marked effects are at once produced than when there is more insensibility to its action. Magnetisation once, twice, or thrice, may perhaps show no evidence of the agency, which may be manifested if the process be persevered in. Nothing has been more injurious to the cause of mesmerism than the erroneous idea that sleep and somnambulism are the chief objects to be aimed at in magnetising; nor has anything tended

* Ennemoser. "Anleitung zur mesmerischen Praxis." Stuttgart, 1852.

more to prevent a just knowledge of the subject being obtained than such an impression."

This brief general notice of the subject will the better enable us to consider the effects of magnetism separately, in accordance with the already-specified division.

A pamphlet which I accidentally met with, published in London in 1790, comprising letters addressed to a periodical, is interesting as showing the opinions expressed on magnetism in England, at a time when much of the public attention of France was directed to the subject. The writer observes, that though originally sceptical, and disposed to regard magnetisers as jugglers, practising fraud and imposition on the credulous, he afterwards became convinced of the reality of magnetism from witnessing its effects. After mentioning some cases of the sleep being produced by the fixed look of the magnetiser, &c., he proceeds to say respecting magnetic lucidity: "Another remarkable prerogative conferred upon the subject of the crisis, is that of perfect and unobstructed vision, or, in other words, all opacity is removed, and every object becomes luminous and transparent. It will be in vain for you to oppose any objections founded upon the nature of light and vision against my assertion. The merits of the case shall rest upon fair and open experiment. I do not pretend to affirm that every person in the crisis is possessed of this extraordinary faculty, but it is a notorious fact that some highly-favoured ones have declared they could tell you the hour of the day by your watch, when it is locked up in your drawer, and could read a book of moderate-sized print by looking at it through a millstone.

"It is unnecessary for me to expatiate upon the numerous advantages that must result from the application of this Lyncean power to medical purposes. Physicians are frequently at a loss to ascertain the precise cause and seat of internal diseases; and we know that a judgment founded upon symptoms

and reasoning must be liable to great uncertainty. Here we have at length obtained that long-wished-for desideratum, the art of looking into the inside of a patient. The experiment has been so frequently repeated, and the Doctor maintains the fact with the same feeling of confidence for which he is notorious upon every other point of magnetic doctrine.

"No person can for a moment entertain a doubt that very valuable benefits may be derived from the discreet exercise of this power, and yet the friends of magnetism have been grossly insulted upon this very point by your sceptical philosophers. I very well remember that when I first ventured to hint at this effect of magnetic influence to a philosophical friend, he very charitably supposed me to have lost my senses, and with great politeness made that a pretence for declining any further conversation upon the subject."

With respect to the occasional transference of symptoms of disease from the subject to the magnetiser (a fact that has been confirmed by recent observation), the writer remarked: "It must, indeed, be acknowledged that the act of transplantation induces a material change in the form of the disease, so that the operator does not become the subject of the specific complaint which he translates, but only experiences a general inconvenience. I am aware," he added, "that the graver sort of people have been greatly scandalised at our hinting a necessary connexion of this new science with religion, but they were probably ignorant of the surprising moral effects which it has wrought upon many of its disciples. But while the subject of this new science agitates and divides the minds of so many people, I am happy to see the number of illustrious and respectable names which dignify the list of converts to magnetism. We can boast of disciples in both Houses of Parliament; many worthy members of the Church may be ranked among its warmest defenders; and even a remnant among the Faculty have had the

liberality to divest themselves of prejudice, and become students in the school of magnetism. There is, indeed, one class of men upon whom we have been unable hitherto to make the least impression; I mean the philosophers—a race of men notorious for incredulity respecting all the occult sciences. We have accordingly determined to regard them as incorrigible.”*

The following remarks upon the above communication were made by the editor: *Lucid Vision*.—“This species of divination is not the peculiar offspring of magnetism. Many years ago the city of Paris was infested with vagrants, who offered to convince any person that their eyes could pierce the most opaque substances. They pretended to know the contents of any box made of gold, silver, or wood; and more than this, they offered to repeat the contents of any letter written at the distance of several miles, provided the person would write it in the presence of a particular clock, which they affirmed would repeat again everything that was transacted in its presence. *What is rather singular, they seemed to perform what they so boldly promised, and with such success as to impose upon some men of education, who believed that these people had discovered a new agent in nature.*” If it be admitted that these experiments were successful, they may be accounted for on the supposition that the alleged necessity of the presence of the clock was a mystification on the part of an individual who possessed the power of thought-reading, or of establishing a mutual *rapport* with others in so far as relates to the particular tests, independently of magnetism, as is not unfrequently exhibited in public at the present day.

“We learn from the history of human nature,” added the editor, “that the most illiterate part of the

* “A Plain and Rational Account of the Nature and Effects of Animal Magnetism,” with Notes and an Appendix by the Editor.

community, from their proneness to superstition, have most commonly become the prey of arrogant impostors, but the modern tribe of magnetic jugglers have had the *finesse* to seduce characters the most exalted and respectable. What must be the astonishment of posterity to read that members of the British Senate have so far forgotten their dignity, as to countenance the most worthless foreigners in their flagrant impositions upon the public — to read that they have become their assistants and coadjutors; have learned the tricks and grimace of knavish buffoons; and that, thus equipped, they have issued forth as magnetisers, offering their services to their friends and acquaintances?

“This absurd business is likewise said to receive countenance and support from many respectable ministers, both in the Established Church and among the Dissenters. Their motives for standing forth as the advocates of so strange a cause may do credit to their hearts, but the interests of humanity do not require any man to lay aside his understanding.

“It is very possible that some of these marvellous stories which you have helped to circulate are gross mistakes, and that the greater part are impudent falsehoods. What, then, will be your reflections when the bubble bursts, and the whole scheme of this atrocious deception shall be detected? The time cannot be far distant when the most fascinated advocate for this medico-religious buffoonery will be ashamed and confounded at his simple credulity. A well-grounded charge of credulity and fanaticism must unnerve all that your zeal, learning, and piety may attempt, and the meanest of your hearers must think it a sufficient reason for despising all that you preach, when he shall say, ‘This man was a magnetiser.’”

How far posterity has endorsed the predictions of this writer may be inferred from the interest which has been excited of late years on the subject, and from the verification of the contested phenomena.

PART I.

PHYSICAL PHENOMENA.

“We are at the dawn of a new day as respects science and the interests of humanity. A discovery, surpassing all others that have been hitherto made, promises to furnish us with a key to some of the most recondite secrets of nature, and thus to open out a new world to our view.”—HUFELAND.

CHAPTER I.

POINTS OF ANALOGY BETWEEN TERRESTRIAL AND ANIMAL MAGNETISM—ACTION OF THE MAGNET ON SENSITIVE INDIVIDUALS AND ON ANIMALS—MAGNETIC FLUID—LUMINOUS EMANATION PERCEPTIBLE BY SOMNAMBULISTS—DIAMAGNETISM—REICHENBACH'S EXPERIMENTS—ACTION OF MAGNETISM UPON ANIMALS—ACTION FROM A DISTANCE—MAGNETIC ATTRACTION—MAGNETISED WATER.

THE following passage, from the “Principia” of Newton, appears in some degree to corroborate the opinion of Mesmer respecting the existence of a universally-diffused imponderable fluid, and to have anticipated the results recently announced by Reichenbach, as deducible from his experiments: “We might add something on the subject of a certain very subtle spirit which exists in the latent state in solid bodies. It is by the force and the activity of this spirit that the particles of bodies mutually attract each other at short distances and adhere when they come in contact; that light is emitted, reflected, refracted, and inflected; and that heat is communicated to bodies. All sensation is excited, and the limbs of animals are moved at will by the vibrations of this

spirit, propagated by means of the solid filaments of the nerves of the external organs and of the senses to the brain, and from the brain to the muscles. But these things cannot be explained in a few words, and we do not possess sufficient experience to enable us to determine and to demonstrate with precision the laws by which the action of this spirit is regulated."

The name of Animal Magnetism was adopted to designate the peculiar action here described of one individual upon another, on account of an analogy said to exist between this influence and that of terrestrial magnetism; a subtile emanation or fluid being supposed to be transmitted from the magnetiser to the magnetised, like that from the loadstone to the iron which it attracts.

The action of magnets, and in some cases of bars or plates of iron, upon the nervous system, attracted the attention of scientific observers long ago, and some experiments made in more recent times have demonstrated that a magnetic influence exists in the bodies of animals. Many years ago Professor Beclard remarked that a nail on being stuck into a nerve and left for a short time had acquired the magnetic property of attraction. Berard likewise states ("Archives de Médecine," Vol. xx.) that on withdrawing three iron needles from the sciatic nerve of a rabbit, in which they had been stuck a quarter of an hour before, he observed that they attracted iron filings. More recently a distinguished German physiologist (Burdach) remarked: "The action of the magnet upon some persons in health, as well as upon others who suffered from spasmodic and painful diseases, leads us to infer the existence of magnetic power in the organism."

M. Prevost, of Geneva, imparted a magnetic property to needles by placing them very near to exposed nerves, and perpendicularly to the direction in which the electric current would pass along them. The needle acquired the magnetic property at the moment when muscular contraction was produced

by irritating the spinal cord of the animal. The electric fish is deprived of the power of imparting shocks when a magnet is placed in contact with its body. "It is a well-known phenomenon in the kitchen," says a German writer, "that an eel may be made to remain perfectly quiet by placing upon its head a key or other piece of iron. While the key remains there the animal seems as if dead, but as soon as it is removed it recommences its active movements. The magnet exerts a still more powerful action upon this animal, which is attracted to the corresponding edge of the basin when the magnet is brought within its atmosphere; it seems distressed by the presence of the magnet, and its throat swells." *

It has been remarked that when frictions or "passes" from above downward are made with a horseshoe-shaped magnet upon a suitable piece of iron, it becomes magnetised, and will adhere to the magnet, but if the "passes" be made in a contrary direction, as from below upwards, with the same magnet upon the same piece of iron, there will no longer be any perceptible attraction between them. This corresponds in some degree with the positive and negative effects resulting from the downward and upward "passes" made in magnetising individuals. Some additional proofs of the analogy that exists between terrestrial and animal magnetism have been supplied of late years by the experiments of Baron Reichenbach, who remarks: "Magnets act upon the body, especially under certain conditions. When a magnet is drawn from above downwards, without contact with the body, certain sensations are experienced by some individuals—out of twenty, three or four will be found to be thus sensible to its action. I found that out of twenty-two persons eighteen women and girls were sensible to this influence. The sensation

* Reil, "Anwendung der Psychischen Kurmethode," Halle.

resembles an *aura*, sometimes warm, at other times cool ; at other times, again, prickings are experienced, and occasionally headache. These effects occur when the patients do not see the magnet, and do not know what is done. They occur in both sexes, but most frequently in females, especially in those whose health, though good, is not strong. Those who labour under spasmodic and paralytic affections are particularly sensible to the action. Insane persons and somnambulists are always (?) so.”*

Two translations of the Baron's work appeared in the English language, one by Dr. Ashburner, the other by Dr. Gregory, the late professor of chemistry in the University of Edinburgh, who remarks that the author never made similar experiments with the magnet upon subjects while under the influence of animal magnetism, adding : “ He has demonstrated in magnets two forces ; one attracts iron and affects the needle, the other acts upon the nervous system, and is also found unmixed in crystals. This new force,” he further observes, “ like magnetism and electricity, assumes a polar arrangement in bodies, and those charged with it are luminous, especially at their poles ; the light being visible to certain sensitive individuals. Many persons have been able readily and without hesitation to distinguish a glass of water over which a magnet had been passed from several other non-magnetised glasses. A large crystal placed in such a manner that its point rests upon a glass of water magnetises it as completely as a horseshoe

* A philosophical writer and experimenter on animal magnetism (Dr. Charpignon) remarked many years ago : “ Having placed before some somnambulists four small bars of iron, one of which was magnetised by the loadstone, they could always distinguish this one from the others, from its two ends being enveloped in a brilliant vapour. The light was more brilliant at one end (the north pole) than at the other. I could never deceive them ; they always recognised the nature of the poles, although when in their normal state they were in complete ignorance of the subject.”—“ *Physiologie, Médecine, et Métaphysique du Magnétisme.*” 1845.

magnet would do." "Sensitive individuals," says Reichenbach, "agree in stating that they perceive an emanation like flames of a riband shape at the poles of magnets and of crystals, as well as from the hands, the feet, and eyes of persons. The same circumstance takes place in many of those who are in the magnetic state." "More than two years ago," adds Dr. Gregory on this point, "I often saw a boy who, while in the mesmeric state, perceived flames emanating from my fingers, which I first remarked from perceiving that he played with them. I had not at that time heard speak of this phenomenon, so that any suggestion on my part was impossible." Dr. Gregory quotes the following passage with reference to the investigations of Professor Faraday, as bearing on the point in question.*

"If a man could be suspended with sufficient delicacy and placed in the magnetic field, he would be

* "Only recently have his experiments gone far to establish a direct relation and dependence between light and the magnetic and electric forces, proving to a great degree that all natural forces are interlinked and identical at their source and origin. Moreover, a force hitherto unknown and unsuspected has been revealed by him, one which is exerted on all matters—viz., the property of diamagnetism. The experiments of Colomb had for a long time misled the scientific mind into the belief that all matter was equally subject to the magnetic force, which affected all bodies alike. Faraday's recent experiments have corrected this error. He finds that different bodies are, on the contrary, acted upon by magnetic forces in two different and opposite ways. Certain bodies, of which iron is the type, are magnetic, such as cobalt, peroxide of iron, paper, sealing-wax, Berlin porcelain, plumbago, charcoal; and take up an axial position, or one coincident with the direction of the magnetic focus—i.e., in a direct line between the poles of the magnet. A second class of bodies takes a directly opposite position, an equatorial direction. They arrange themselves at right angles to the magnetic poles, and consequently to the magnetic lines of force. Moreover, they are repelled from either pole of the magnet; the law in this respect being that all such substances are repelled from the stronger to the weaker points of action. These bodies are diamagnetic. Bismuth may be considered as the type of this class. It is extremely numerous."

repelled and point equatorially ; for all the substances of which he is composed, including the blood, possess this (diamagnetic) property." The phenomena, Faraday declares, "abundantly establish the existence of a magnetic property in matter new to our knowledge. The new facts give not a mere negative to the statement that all bodies are magnetic, as iron is, and point between the poles, but something beyond—viz., an affirmative as to the existence of forces in all ordinary bodies directly the opposite to those existing in magnetic bodies ; for, whereas those practically produce attraction, these produce repulsion. Those set a body in the axial direction, but these take up an equatorial direction." Reichenbach has presented similar researches, but in connexion with animal life. "Enough is proved to show that were our senses rendered more acute, there would be many things demonstrated which are now doubted. Physical science must infer more than it can observe."

Some of the cases recorded by Baron Reichenbach fully confirm these observations. I subjoin two or three of them :—

"Mr. Schick had the singular custom when he awoke early in the morning of regularly turning himself in bed, so as to place his head where his feet had been ; on doing this he invariably fell asleep again, and this second sleep was far more refreshing than that which preceded it. The author, on inquiry, found that the position of the bed was such that the head of the sleeper was directed to the south, his feet towards the north. He advised the turning of the bed exactly in the opposite direction, and from that time the necessity for the second sleep never returned—the ordinary sleep was sound and refreshing.

"On examining the sleeping position of Mdlle. Nowotny she was found lying exactly in the magnetic meridian, her head towards the north. She had instinctively chosen this direction, and it had been necessary to take down a stove to allow her bed to be placed as she wished it. She was requested as an

experiment to lie down with her head to the south ; she very soon began to complain of discomfort, became restless and flushed ; her pulse became more frequent and fuller, and she experienced increased headache, together with a sensation of nausea. The bed with the patient was now turned, but was stopped half-way, where she lay in a magnetic parallel with her head to the west. This position was far more disagreeable than the former, in fact absolutely intolerable. When restored to her original position, with her head to the north, all disagreeable sensations were in a few minutes completely gone. She had frequently lived in different houses and had suffered uneasiness in some, while in others she had felt comfortable, without the cause being known. Her brother was told to take a compass and ascertain the position of the bed in the different houses, as well as of her couches and work-chairs. It was found in one house that her bed and couch had accidentally been in the magnetic meridian ; she had lain with her head towards the north. In another house she had lain in a line north-east and south-west. She had been comfortable in the former, while in the latter she had always suffered and struggled with illness, even without knowing why. She could not bear to sit across her bed or sofa, neither could she lie on the sofa.

“Mademoiselle Sturmman was subject to cataleptic attacks. The author found her lying in a position from west to east. In this position a great magnet, carrying eighty pounds, placed above her head or under her feet had scarcely any effect. She was then placed in a position from north to south. The change was instantaneous ; the patient at once experienced a feeling of comfort ; the previously existing feeling of restlessness ceased ; a painful sensation of heat in the eyes, which had constantly annoyed her, disappeared, and in its stead she felt an agreeable coolness. Then followed a night of singularly sound sleep, such as she had not had for a long time. Another time the position from south to north was tried, with an

equally rapid change for the worse. All disagreeable sensations were, however, removed when the patient again occupied the position from north to south. The same magnet which had been used without any marked action while she lay in the magnetic parallel, now, when she lay in the meridian, struck her down senseless at a distance of thirty feet. All these patients now recollected how painful it had been to them to remain in church, though they could never tell why. But as all Catholic churches are built from east to west, those persons in front of the altar are necessarily in the position from west to east, which to all sensitives is the most intolerable. In fact, these patients in that position had often fainted and been carried out of church."

The following instances present an illustration of the direct action of the magnet upon sensitive subjects:—

"A patient lay in a cataleptic state without consciousness or motion; a magnet of twenty pounds supporting power was brought near to her hand, which adhered to it so firmly that when the magnet was moved sideways, backwards, or in any direction, her hand stuck to it like a piece of iron would have done. This occurred daily. Repeated experiments with the magnet in various ways—the patient's eyes being blindfolded—always produced the same results. Among other tests I arranged with a friend to remove and replace alternately the armature of a powerful magnet, supporting eighty pounds, on the opposite side of the wall, behind the place where the patient lay in bed. The armature had hardly been removed when the patient became restless, and complained that surely an open magnet must be lying near her. The armature was now replaced without her knowledge, and she immediately became calm. When the experiment was secretly repeated she became quite puzzled, and could not conceive what was the origin of the varying feelings of discomfort which attacked and left her. The magnet had, therefore, acted on her through a stone

wall, without her being aware of its vicinity, exactly as if it had been open before her, according to the known laws of magnetism, which irresistibly penetrates all bodies. The experiment was subsequently repeated with her knowledge, and the same results were obtained." *

The late Mr. Braid endeavoured to prove that the phenomena recorded by Reichenbach depended upon ideas suggested to the patients. He remarked ("Edinburgh Medical Journal") that the individuals on whom he experimented saw neither light nor flames issue from the poles of magnets or crystals, nor from the fingers of magnetisers, unless they had been previously impressed with some idea of the kind, or were questioned upon the subject, which would tend to give rise to similar sensations; and that while in the sleep there seemed equally a disposition on their part to see something, when neither the fingers nor magnets were in the direction they indicated, just as much as when they were.†

We have seen, however, that Reichenbach's sen-

* "Letters to a Candid Inquirer on Animal Magnetism."

† In a small work subsequently published Mr. Braid promulgated the opinion that magnetic sleep is referrible to the attention being concentrated upon a particular object, as a point or disc. He produced a kind of sleep, sometimes accompanied by insensibility to outward stimulants to a certain extent (hypnotism), by thus fixing the attention of the subjects upon a pointed object suspended over their heads, much in the same way as Indian fakirs can induce in themselves an analogous state by a continual squint, fixing their eyes upon the tip of their nose. Dr. Binns, in his "Anatomy of Sleep," adverting to "the vast difference between the sleep induced by monotony and the somnambulism of mesmerism," observes, "We have only to consider the wonderful power which some mesmerised patients acquire of resisting the influence of electro-galvanism, and we shall arrive at the conclusion that the two states are as dissimilar as sound sleep and absolute death. It happens singularly enough that we found accidentally in a communication from Mr. Barralin to the "Medical Times" (No. 121) an unexpected argument in support of our view of Mr. Braid's monotonism. After speaking of this gentleman's experi-

sitives experienced uneasy sensations for which they could not account, and that those sensations were removed on the positive cause—which was the same in all the cases recorded—being ascertained and removed, and that those who were affected by the magnet were not aware that any experiment of the kind was being made. That the subjects of Mr. Braid's experiments, who were hypnotised but not in the magnetic sleep, did not see light or the appearance of flames emanate from magnets, &c., and that some believed that they saw certain appear-

ments, Mr. Barralin says : "It has been stated to me that a gentleman of this town has for a number of years past been in the habit of inducing a state, to him, as refreshing as his usual sleep, by steadily fixing both his eyes in one direction for a few minutes, when he immediately falls asleep. Until he adopted that method he scarcely slept at all ; whereas, since he adopted it, he can produce a state of sleep in a few minutes at any time." Here we observe the same effects as those produced by Mr. Braid's experiments, but there is not a hint dropped, nor a suspicion entertained, that the gentleman had mesmerised himself. "It cannot be too frequently repeated, that mesmerism depends upon the presence of a fluid passing from one body to another, and not upon monotonism, and that the mesmeric state is, consequently, as distinct from that of normal sleep as is the apoplectic stupor from refreshing slumber." This author recommends the following method for inducing sleep : "The person, lying comfortably on his right side and slightly closing his lips, should take rather a full inspiration, breathing as much as possible through the nostrils, which, however, is not absolutely necessary. The lungs are then to be left to their own action, the respiration being neither accelerated nor retarded. The attention must now be fixed upon the action in which the patient is engaged. He must depict to himself that he sees the breath passing from his nostrils in a continuous stream, and the very instant that he brings his mind to conceive this, apart from all other ideas, consciousness and memory depart ; imagination slumbers ; thought becomes subdued ; the sentient faculties lose their susceptibility ; the ganglionic system assumes the superiority, and he no longer wakes but sleeps. This train of phenomena is but the effort of a moment. The instant that the mind is brought to the contemplation of a single sensation, that instant the sensorium abdicates her throne, and the hypnotic faculty steps it in oblivion."

ances of this kind when the idea was suggested to them, in nowise disproves the validity of the experiments recorded by Reichenbach—who never pretended that all, or even that many subjects were thus sensitive—which were made with every precaution taken to guard against fallacy, or the results being merely the consequence of suggested ideas. They have been found likewise to accord with physical phenomena of an analogous nature that have been observed by others. “A considerable number of individuals,” says Dr. Gregory, “are separately examined respecting a peculiar order of phenomena, knowing nothing of the objects proposed, and it is found that each is consistent with himself as regards the results of different experiments, and in all essential points with the others, though no communication took place between them.” Moreover, some of the results observed by Reichenbach on sensitive persons have been manifested in others in good health and of an established character for probity, who were not subjected to special experimentation. The scientific accuracy and justness of the Baron’s investigations were authenticated by their publication in Woehler and Liebig’s “*Annalen der Chemie*” (Vol. liii.). Besides, long before these experiments were made public, Dr. Despine, physician-inspector at Aix-les-Bains, and M. Charpignon had verified the fact of the perception by some magnetised subjects of the appearance of light or flames emitted from magnets and from the eyes or fingers of magnetisers, as also some of the other conclusions at which Reichenbach arrived, respecting the action of some metals and of crystals upon sensitive persons. “Some patients when in somnambulism,” remarked M. Charpignon, in 1845, “say that they see light emanating from the hands, eyes, mouth, forehead, and the top of the head of their magnetisers.” He magnetised one out of four white phials without the somnambulist’s knowledge. Holding the phial in one hand, he charged its interior with the magnetic fluid, by pointing over its mouth

with the united fingers of his other hand; he then corked it and placed it with the others. On all four being presented to the somnambulist he singled out the one that had been magnetised, as being filled with a luminous vapour. The same experiment, on being repeated with different somnambulists, always produced a like result. No light was seen by them in the non-magnetised phials. In order to guard against the circumstance that the success of the experiment might depend upon the somnambulist's *rapport* with him, and thus divining his thoughts, M. Charpignon sometimes had the phials magnetised by persons unknown to him as well as to the subjects. "Somnambulists," he observes, "who are sufficiently sensitive to perceive the magnetic fluid are rare. Like the electric and (terrestrial) magnetic fluid, the vital fluid may be accumulated in certain bodies; some retaining it longer than others, but all may be charged with it. Some somnambulists can also distinguish a magnetised bar or rod of iron from others not magnetised, by perceiving a luminous vapour emanating from both its ends." *

* Op. cit. : "Pieces of gold, silver, copper, zinc, and iron were presented to several somnambulists, and each of these objects was recognised, without the assistance of ordinary vision or of touch, by the luminous vapour surrounding them, which is more or less brilliant, according to the different metals. The experimenter was surprised to see the somnambulist place gold first and wood the last in the series, and between these two extremes, in regular succession, silver, copper, iron, and zinc, which is the true order of the (electromagnetic) classification of the metals."—CHARPIGNON.

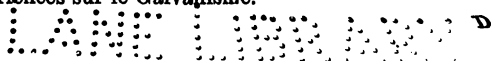
Very similar results were also noted many years ago by the late Dr. Despine. "My experiments," said he, "showed me that my patients, while in the crisis, established a regular order in the classes of the discs of metals, which was the same as that admitted by Avorgardo and Michelotti. Gold occupied the extreme positive, and zinc the extreme negative of the chain. Between these two extremes there came successively silver, copper, iron, and lead." More recently, Dr. Ennemoser observed on this subject: "Mesmerism indicates that from the central point of the nobler metals two ranges are established, as in Richer's physical range."

Deleuze, who published his "*Histoire Critique du Magnetisme Animal*" more than thirty years before the publication of the observations of Reichenbach, and the other experimenters whom I have quoted on this head, gives his testimony as to the perception of luminous emanations by somnambulists. "Most somnambulists," said he, "see a luminous and brilliant fluid crown their magnetiser, and emanate from his head and hands. They admit that man can at will accumulate this fluid, direct it, and impregnate divers substances with it. Some, likewise, see it for a few minutes after they are awakened; they pretend that it is less luminous and more dense in persons suffering from bad health."

"The magnetic fluid," adds Deleuze, "is constantly escaping from us; it forms around our bodies an atmosphere which, not having any determined current, does not act perceptibly upon the individuals around us; but when our will impels and directs it, it acts with all the force which we impart to it. It is moveable, like the luminous rays emitted from burning substances. The principle which puts it in action is in our soul, like that which transmits strength to our arm, and it is of the same nature. The phenomena of magnetism seem to depend upon two causes—viz., the action of the will, and that of the fluid, which the will makes use of. Once admit this principle, and all these phenomena are explicable by the same law."

A recent writer observes on this point: "Can man emit the nervous fluid beyond himself, as the Nestor of naturalists, M. de Humboldt, believes he can;* can he direct it at his pleasure? It seems evident that man can diffuse his nervous atmosphere

* According to M. de Humboldt, the nervous fluid forms by its expansion outwardly a sphere of activity analogous to that of electrified bodies. "Very sensible observers," he remarks, "relate facts from which it would appear that certain persons possess the faculty of experiencing a sensation on the approximation of a body without touching it.—"*Experiences sur le Galvanisme.*"



out of himself. The torpor which gradually comes over subjects on being magnetised appears to me to prove the facts. The nervous effects, as partial or general shocks of the body, the headache from local magnetisation, the attraction of the limbs towards the magnetiser's hand (when so willed), the various degrees of sleep, all these purely physical phenomena demonstrate the action of an agent which passes from the body of the magnetiser to that of the magnetised. It may be added that, according to some magnetisers, several somnambulists perceive the fluid escaping from the fingers, or from different parts of the body of the magnetiser, in the shape of a luminous aureola, which comes upon and penetrates them." *

The physical effect of animal magnetism, whether arising from emanation of the nervous, magnetic, or odyllic fluid, or from other causes determined by the exercise of the will, is further proved by the influence that may be exerted upon animals by magnetisation, or upon persons who are unconscious of their being magnetised, or who are in a natural sleep, as also very young children. Many years ago Dr. Wilson, physician to the Middlesex Hospital, recorded in a pamphlet the result of some experiments which he made upon several of the animals in the Zoological Gardens. They were put to sleep or became affected in various ways by the magnetic "passes;" among them was an elephant. Fish became so passive under the influence that they could be taken out of the water with the hand.†

"The magnetic action of men upon animals," says Dr. Ennemoser, "is a positive fact. As respects the cure of their diseases by it, surprising results may often be obtained in a short time. All the animals which at first avoided the approach or

* Dr. Macario, "Du Sommeil et du Somnambulisme," 1857.

† "Experiments of Animal Magnetism on the Brute Creation." 1848.

contact of man became quiet when their heads were stroked, or the hand was passed along their backs. The effect is so decided and speedy when the hand is passed in this direction at a distance of two or three inches, that the animals will often come nearer to the magnetiser. Fowls and other birds are often put to sleep in a very short time.* Strong convul-

* The following account of the results of hypnotism practised on birds appeared in *Galvani's Messenger*: "The *Gazette des Hôpitaux* relates the following curious experiments on fowls, which prove beyond a doubt that the state of anæsthesia effected by holding a bright object before the eyes, and which our readers must henceforth understand under the name of hypnotism or nervous slumber, while the word anæsthesia is reserved for insensibility obtained by inhalation, may be produced on animals as well as man. Dr. Michéa, the author of these experiments, having placed a hen on a bench painted green, and about a yard and a-half in length, and made an attendant hold it still, drew a line of chalk from the root of the beak, the point of which rested on the bench, all along the latter to its opposite extremity. The hen, which before the operation had been struggling violently and turning its eyes in all directions, in the course of about two minutes kept looking fixedly at the line of white chalk. Soon after it winked rapidly, then opened its beak, and fell over on one side. Immediately its head, legs, and body were repeatedly pricked with needles, without its betraying the slightest symptom of pain. The operator turned its head right and left, and ultimately forced it under its wing, and in all these different positions it remained passive and immovable. This state continued for about three minutes, when the hen came spontaneously to itself again. It first shook its head, then suddenly getting up, shook it again several times, moved its eyes about, and then began to run. It was caught again and the chalk rubbed off its beak, as also from the bench; after which they endeavoured to make it remain still, as before, but in vain; moreover, the slightest pricking caused it to cry with pain. These experiments were variously repeated, and always with the same success. We may here remark that the act of making a hen lie still by drawing lines with chalk on its head, along and across its back, is very old, and is mentioned in various books on legerdemain, with the explanation that by that process the hen thinks itself tied down; nevertheless Dr. Michéa's experiments are highly interesting, he being the first who has connected this well-known trick with the pheno-

sive movements are allayed more quickly in animals than in man. Wounds that are magnetised or dressed with magnetised water heal very speedily. I have had opportunities of seeing on horses the most speedy results ensue from magnetism."

It is supposed that it is by the magnetic power manifested through the eye that some men are able to control the most ferocious animals, and to remain for some time in the same cage, taking care, however, not to avert their look from them. Vicious horses are likewise rendered tractable and docile by men who possess this power. "Laplanders," says Lindencrantz, "can instantly make quiet the most furious dogs, and cause them to run away, exhibiting signs of terror. At a meeting of the Phrenological Society several years ago, Dr. Elliotson stated that the late Duke of Marlborough, while on a visit in the country, suddenly came upon a ferocious dog that was chained up. He dared not pass him, but keeping at a distance magnetised and put him to sleep, and then went up and actually embraced the animal, who remained in the sleep for half an hour.

Mr. Borrow, the author of "The Bible in Spain," relates that when in that country he prevented in like manner the attack upon him by a savage dog.

Besides the ordinary mode of magnetising by making "passes" with the hands, or touching the subject, as by putting the hand upon his head, or by friction, or pointing with the united fingers to the part where a local action is to be produced,* the

menon of hypnotism, and shown that under such circumstances the hen is insensible, a fact which had quite escaped the notice of the vulgar."

* When the action is to be concentrated upon a part, animal, like mineral magnetism, seems to act best if conducted from points or poles, and not from surfaces. The editor of the "Phreno-Magnet" observes: "It is impossible not to notice this evident analogy—that the influence, whatever it be, has often a tendency to strike from point to point, like that fluid, since we have frequently stood, sat, or stretched ourselves parallel with highly susceptible subjects for a long

other means by which the influence of the magnetiser's will may be transmitted are the fixed look, by word of speech or command. The Abbé Faria put subjects to sleep by pronouncing energetically the word *dormer*, by means of the breath; and in exceptional cases, when the *rapport* is already well established between the parties, the silent action of the will suffices, even when exerted at a distance from the subject.

"I can vouch for this fact," says Dr. Gregory, "that a magnetiser can strongly affect a person who is not only in another room, in another house, or many hundred yards off, but who is utterly unaware that anything is to be done. The subject in such cases feels all the sensations and exhibits all the effects of magnetism while engaged in his usual occupations; and in susceptible cases I have good reason to know that this may be done without the operator having ever seen the subject. I have often seen persons put to sleep, both when aware of the intention, and when that has been concealed, by the operator from the next room, or from the floor below or above. The fact is, that with a susceptible subject distance is a matter of little or no moment; the influence, whatever it be, seems to travel to any distance, like light. Many facts of this kind of action at a distance, much greater than I have now mentioned, have been recorded."

The report of the Academic Commission records several instances where the magnetiser, when taken by the commissioners into a separate room, unknown to the subject, has from thence magnetised him or her, in conformity to instructions (as to the exact moment, &c.) given him by them.

time, without producing any palpable effect, but have instantly magnetised them by pointing towards them accidentally, either with the fingers or toes, and that in a separate room, as easily as when in their immediate presence."

"All magnetisers are agreed from experience," says the Rev. Mr. Sanby, "that the mesmeric influence is most powerfully conducted by the fingers."

Not only may the magnetic sleep be thus produced by action from a distance, but also the attraction of the subject, when such is willed, towards the magnetiser, or of one or other of his limbs, which will follow the direction of the hand of the magnetiser—even when he is out of sight of the patient—as a piece of iron fixed on a pivot will follow the course of the magnet.

“The magnetiser,” says M. Charpignon, “can produce upon his subject an attraction similar to that of the loadstone upon iron, with this difference, that his hand is not in contact with, but at a distance from the body of the subject, which follows its direction. The somnambulist rises and is drawn altogether towards his magnetiser, notwithstanding a resistance, the nature of which is quite peculiar.” Mr. Martin, the eminent dentist of Portsmouth, lately told me that he could thus draw his magnetised subjects towards him, even when he was in another room, and when they were not aware that he was acting upon them; and also that when in a separate room he could, by so willing, make the subjects go to a piano, or perform other actions which he willed them to do.

The Rev. Mr. Sanby, on adverting to the analogy existing between animal and ordinary magnetism, remarks: “I have frequently seen the hand and the head of the person in the sleep follow the hand of the magnetiser, as the needle is attracted in the direction of the loadstone.*”

Dr. Calvert Holland likewise remarks on this point: “We have tried its attractive power upon a person in a profound natural sleep, and the effect was suddenly to raise the body from the horizontal position, which it resumed on making movements with the hand in a direction opposed to the former ones.” †

The Rev. Mr. Townsend, referring to this order of

* Op. Cit.

† “The Philosophy of Animated Nature.”

facts,—which some sceptics have sought to explain by ascribing the effects produced to suggestion,—remarks: “Let a doubter try the ‘passes,’ where suggestion cannot be an element in the case; let him magnetise babies if he will. Even an idiot infant, who did not otherwise sleep, was in five minutes thrown into a mesmeric sleep so sound that it was tossed about and thrown upon a bed without a possibility of waking it. Or let any one make experiments on brutes, above all on birds, which are very susceptible to the influence. I have seen, in two instances, birds which were so easily affected that the head followed the finger, *even when held out of sight*, as iron follows the magnet. One of the birds, when put to sleep, could be tossed in the air and caught again like a ball. The other (a nightingale) was still more susceptible; it could be mesmerised by the eye of any person with whom it was familiar, and would, if fixedly looked at, even from across the room (it was generally allowed the liberty of the apartment), stretch out its wings on a level with the table, close its eyes, and so in that state manifest attraction of the head to the human hand moved from side to side.”*

* Dr. Elliotson, after adverting to a case where by magnetic attraction the subject's arm was raised from the body, confirms the statements of other magnetisers respecting the frequent perception of luminous emanations from them by magnetised persons. “I am now,” he says, “about to relate a striking fact. Whilst I raise her rigid arm in the waking state, and her eyes being open, as soon as the limb begins to ascend she sees a colourless stream pass from my hand, of the same breadth as the number of the points of my fingers which I employ. Although I cover the part with a shawl, single or folded in two, the appearance is the same. This fact may be relied upon as certainly as the phenomena produced in the laboratory by the chemist. When I stiffen her body and then make attracting passes, as soon as she advances towards me the current which emanates from it is perceptible. If I draw with both hands there are two currents coming from the part, one beside the other. The farther I am from her the more weak does the current appear,

Blind persons have been affected and put to sleep when magnetised without their knowledge. Dr. Esdaile states that he could always put to sleep a blind man who was unconscious that he was magnetising him. This result also took place, not only when a wall intervened between them, but even when the magnetiser was at a considerable distance. Dr. Gregory also states that he has seen a blind patient strongly affected, and put to sleep by his fixed look, while engaged in conversation with another person. The same patient could distinguish, when he was affected accidentally or unexpectedly, the person whose influence magnetised him, by the different sensation which he experienced from the two operators.

The state of cataleptic rigidity of the body already spoken of, or of any particular limb, may be produced in the subject by the magnetiser willing this result, and magnetising the part, by which the nervous power is so greatly determined towards it that even persons whose muscular development is but slight can in this state support from the extended arm a heavy weight, and allow a heavy person to stand for some minutes upon their extended legs, which it would be quite impossible for them to do in their waking state.

The purely physical influence of magnetism is further demonstrated by the occasional action of intermediate agents, as, for instance, magnetised water. "In some susceptible cases," says Dr. Gregory, "water magnetised without the knowledge of the patient will produce the sleep, whilst water not magnetised, but given as magnetised, and thus aided by suggestion, will have no effect. Water or any other magnetised object is immediately distinguished by a somnambulist from a non-magnetised object. *

and if I keep at a considerable distance there is no perceptible current or attraction. She compares the appearance to the light of the moon."—"The Zoist."

* "If a glass of water be magnetised by the hand, the

"It has been shown by Reichenbach that several sensitive subjects possess the faculty of distinguishing magnetised water while in the waking state. This proves that there is a something, a fluid, an imponderable influence which may be communicated by the human hand to water, and if to water so also to other substances, for instance, the human nerves."

"Whoever doubts the action of magnetised water," says Dr. Ennemoser, "has only to make trials with unmagnetised water upon the same subject. Most patients can immediately tell the difference by the taste, especially somnambulists, who cannot be deceived, and who often prescribe for themselves magnetised water and nothing else." *

breath, a cristal, a magnet, or by an electric current, and if this glass be placed among a number of other glasses, in the absence of the patient, he will point out without any hesitation the magnetised water from all the rest. We have often tried this simple experiment with all necessary precautions, and have never seen it fail, though there may be persons in the magnetic sleep who do not possess the power."—GREGORY.

* Deleuze says of magnetised water : "It is one of the most powerful and salutary agents which we possess, especially in internal diseases. I have seen it produce such effects that I was afraid I was deceiving myself, and could only believe in them after repeated trials. Magnetisers do not make sufficient use of it."

CHAPTER II.

ANNIHILATION OF SENSIBILITY—PAINLESS SURGICAL OPERATIONS—REMEDIAL AGENCY OF MAGNETISM—TESTIMONIES TO ITS EFFICACY IN VARIOUS DISEASES.

THE blunting or annihilation of the common sensibility to ordinary and extraordinary stimulants during the sleep is one of the most remarkable physical phenomena produced by magnetic action; the nervous influence as respects sensation appearing to retire from the periphery to be concentrated in the central organ of this system. Magnetisers have always observed that during the somnambulic state the functions of the senses are more or less suspended, the individual being insensible to the loudest noises made close to him (as a pistol fired off), to ammonia or any other pungent substance applied to the nose, to pinching, pricking, and other excitants applied to the skin. This abolition of the cutaneous and muscular sensibility has been made available for procuring relief in some painful diseases, and as a means of preventing pain being felt during the performance of surgical operations. One of the first operations performed under the magnetic influence was the amputation of a cancerous breast by M. Cloquet, in Paris, which gave rise to animated discussions in the Académie de Médecine. On the patient being asked, during the operation, whether she felt any pain, she replied in the negative, and complained only of being tickled when the sponge was applied to the wound. M. Oudet, a dentist, and a member of the Académie, related in that assembly cases of the extraction of

teeth from persons in the magnetic state, without any manifestation of feeling. The serious operation of extirpation of a portion of the lower jaw was subsequently performed, without pain being experienced, in the hospital of Cherbourg. A case of amputation under the influence of magnetism likewise excited much attention among the profession in England, and gave rise to some angry debates in the Medico-Chirurgical Society, the majority of whose members opposed the reading of the report of the case, notwithstanding the authenticity of the details was guaranteed by the evidence of surgeons, and other persons of known reputation, who were present at the operation. The patient was a man who had long suffered from incurable disease of the knee-joint, the pain of which was relieved by magnetising; consequently, when amputation was deemed indispensable, this means of blunting the sensibility during the operation was adopted, and with perfect success.

The question was, however, soon after set at rest by the publication of numerous accounts of painless operations performed under the influence of magnetism. Dr. Elliotson published a tolerably large pamphlet filled with reports of cases this kind; and Dr. Esdaile gave detailed accounts of more than 300 operations thus performed by himself, Dr. Webb, and other surgeons in the hospitals of Calcutta, the patients for the most part having speedily recovered, and none having died from the consequences of the operations. He terminates his report by saying: "I have never seen, nor have any of my acquaintance ever seen, any bad effects accompany or follow operations performed during the magnetic sleep, of which the influence is essentially strengthening instead of being depressing. It fortifies the patient for the operation, secures him from pain during its performance, and facilitates his recovery, inasmuch as it admits of the wound being dressed without pain. It is the best and most prompt sedative when he suffers from local pains, for the system becomes very sensitive during convalescence

from serious operations, and a few 'passes' often act in a more speedy and efficacious manner in procuring sleep and in alleviating pain than the most powerful narcotics."*

The facts thus recorded were confirmed by many medical practitioners, and by a commission appointed to inquire into them by the Government of Bengal.

The late Marquis of Dalhousie (Governor-General), soon after his return to England, wrote in reply to a letter on this subject from the Exeter Board of Guardians (dated July 27, 1856): "All the statements in Dr. Esdaile's pamphlet with which my name is connected are quite accurate. Of the efficacy of Dr. Esdaile's practice in cases of lunacy I am not able to speak: of its efficacy in surgical cases I am able to speak with confidence. Dr. Esdaile undoubtedly did possess the faculty of so influencing the sensations of the natives of India by magnetism, as to reduce them to a state of insensibility no less complete than that which is now produced by the use of chloroform. While they were in this state of insensibility he performed upon them operations of every kind, some of them tremendous in their magnitude, duration, and severity, without apparent consciousness on the part of the patients, without pain, and with great success. I appointed Dr. Esdaile one of the Presidency surgeons in acknowledgment of the services he had rendered to humanity."†

Prior to this date the editor of the "British and Foreign Medical Review" (Dr. Forbes), who had previously opposed the introduction of magnetism into the practice of surgery, expressed the following opinion on the subject: "We do not hesitate to say the evidence is now of a kind so strong, varied, and extensive, as to authorise, and even in conscience to

* "The Introduction of Mesmerism into the Hospitals of India." Perth. 1852. "Mesmerism as an Anæsthetic and Curative Agent." London, Bailliere.

† Published in the *Morning Chronicle*, August 14th, 1856.

oblige us to recommend that trials be immediately made of the magnetic practice in surgical cases."

Professor Bennett lately remarked in his "Clinical Lectures," when speaking of the influence of predominant ideas: "In recent times more systematic attempts have been made to relieve pain, control nervous excitement, lessen muscular debility, and stimulate certain secretions. If it be considered that the power of producing profound sleep, and acting on the nervous functions may be manifested in so many individuals as one in twenty of the whole population, it must be evident in a class of persons particularly predisposed the number capable of being affected would be much greater. This subject, however, is still in its infancy, and has to be separated from the charlatanism that has hitherto been mingled with it. The labours of Dr. Esdaile among the natives of India, and of Mr. Braid in Manchester, exhibit a worthy comment to the rational treatment of disorders by the means now alluded to, and there can be little doubt that in no long time its influence, when further studied, will be acknowledged."

It can scarcely be doubted that to the circumstance of public and professional attention having been drawn to the production of insensibility during operations by means of magnetism is owing the discovery of the anæsthetic agents the employment of which has since become so common. Though generally producing a total or partial insensibility in the space of a few minutes, those agents have nevertheless disadvantages that are not chargeable upon magnetism; not to speak of the numerous fatal cases that have been recorded as a consequence of the employment of chloroform. In many of the operations where this anæsthetic is used, the patients give pretty strong indications of suffering, and not unfrequently require several assistants to prevent their struggles from impeding the progress of the operation; and their having no recollection of suffering pain on their awaking is no proof that they did not suffer. The coughing, the

sense of suffocation, the kind of intoxication or delirium which some patients experience from inspiring this vapour, likewise occasion at times great inconvenience to the operator as well as to the patient.

Asiatics being more impressionable than Europeans to the magnetic influence, the sleep and concomitant insensibility are producible in them more certainly, and in a comparatively short time. Most persons who are susceptible to magnetism in the temperate latitudes would not be so far affected that insensibility to such an extent would ensue, until they had been repeatedly magnetised; hence the introduction of magnetism into practice as an anæsthetic, during the performance of operations in England, though desirable, is not likely to be preferred until this agent be more generally adopted as a means of allaying pain in disease, or during the dressing of painful wounds, burns, &c. It may, however, in the meantime be employed in exceptional cases, both in hospital and in private practice, where effects of a more sedative and durable kind than the exciting and momentary action of chloroform are desired.

There is no doubt that animal magnetism may be made very available in many cases as a remedial means, as well as in blunting the sensibility. On this head the late Dr. Pritchard expressed himself many years ago as follows: "When we consider the degree of suffering occasioned by diseases upon which magnetism exerts an influence *by means of the imagination*, and the little efficacy of ordinary remedies, it would be greatly to be wished that this art, notwithstanding the problematical nature of the theories attached to it, were better known in practice." In fact, that an influence which is shown to be capable of producing insensibility during operations should also be capable of affording relief in many painful affections, and of acting beneficially in some abnormal conditions of the system, is but the conclusion which a sound logic would deduce from the facts observed; and this conclusion is fully confirmed by experience, without its

being necessary to call in the aid of the imagination in order to explain the results. The desire expressed by Dr. Pritchard will doubtless ere long be accomplished, the physical effects of magnetism being at the present day pretty generally admitted ; and notwithstanding the opposition it met with in certain quarters and the small number of medical practitioners who have shown themselves disposed to give it a fair trial in this country, it may still be said of it, in the words published upwards of thirty years ago in the report made to the Académie de Médecine : " Considered as an agent for the manifestation of physiological phenomena, or as a *therapeutical means*, magnetism ought to have a place within the sphere of medical science, and none but medical practitioners ought to employ it, or else to superintend its employment." *

* Magnetism is very commonly practised in France, with more or less success, by persons ignorant of medicine, who are not unfrequently cited to appear before the tribunal, which, however, for the most part imposes on the offenders only a nominal fine. The following account appeared in *Galignani's Messenger* (August, 1856) : A female, formerly a magnetic subject, has for some time practised magnetism at Toulouse, and, according to the local papers, with so much success as to cure readily all sorts of diseases, some even that had been abandoned by the faculty. A few days ago she was brought before the Tribunal of Correctional Police on the charges of illegally practising medicine and of swindling. That she had practised medicine by means of magnetism she did not deny, and she produced numerous witnesses, some of them in a very respectable station in society, who positively declared that she had by her art cured them of various complaints more or less serious. But she energetically denied that she had employed fraudulent means to make people believe she had a power she did not possess. In this, too, she was corroborated by several witnesses, who stated in addition that, so far from swindling, enjoying a certain property of her own, she did not exact fees for her advice, and even received with reluctance small offerings made her. The tribunal acquitted her of swindling, but fined her fifteen francs for illegally practising medicine." A recent case also appeared in a medical periodical : " The Tribunal of Correctional Police of Evreux, on the 14th January, condemned Lacroix, charged with

"The degree of estimation in which magnetism should be held as a remedial means requires to be determined by impartial persons. Before its value can be justly appreciated, its effects must be observed upon a great number of persons, and trials made daily for a long period in the same diseases." *

The author of a justly-esteemed work remarks with respect to the therapeutical application of magnetism: "This agent may be employed for three different purposes. 1. To calm; the magnetic sleep sufficing for this effect. This harmless manipulation may at least be tried; it may produce a harmless psychological result by inducing the feeling of hope, arising from a confidence in its efficacy, and a *physical effect* by the centripetal innervation which it determines. 2. To excite a salutary reaction through the intermediance of the nervous system by means of a higher degree of vitality. 3. To obtain by means of what is termed *clairvoyance recommendations from the patient himself for the treatment of his disease*. Where the scientific

illegally practising medicine by the use of animal magnetism, to three fines of fifteen francs each; and to pay the costs for having unlawfully meddled with the art, without possessing a diploma." ("Abeille Médicale," February, 1864.)

* The following testimonies are adduced by a recent writer in favour of the treatment of some diseases by magnetism: "Georget records several cures of nervous diseases. J. Franck quotes the case of a young lady, who, having been affected during several years with painful periodical sick headaches, was very speedily relieved of her complaint by magnetising. Dr. Itard, a member of the Académie de Médecine, having treated without success a case of complete deafness, saw his patient cured by magnetism. Dr. Deschamps, of Mons, cured in two days a paralysis of eighteen months' date. Dr. Meyer, of Amsterdam, succeeded in calming an attack of furious mania in a few hours, and effected a complete cure at the expiration of a few days. Dr. Kühnholtz, Professor of the Faculty of Montpellier, cured several epileptic patients by magnetism. Dr. Despine relates the case of a young girl paralytic of the lower limbs, and confined to bed for two years, cured by magnetism. When in the sleep she could walk and run, but on its cessation she again became paralysed." Debay, "Les Mystères du Sommeil et du Magnetisme."

knowledge of the physician is at fault, and nothing is risked, he may try this means. The magnetic treatment thus presents physically a calming remedy, and psychically an experiment which excites the imagination." *

It appears that, as in Egypt, magnetism has been employed remedially in India from time immemorial. Dr. Dawson, physician at one of the stations in the interior of the country, on seeing a patient magnetised in the mesmeric hospital at Calcutta, remarked to Dr. Esdaile, "I now understand what the *Jarphoonk* of Upper India means; it is only magnetism." On being asked to explain himself, he replied: "Several of my people, whom I had tried in vain to cure of various serious affections, asked leave of absence for a few weeks in order to be healed by the *Indoo-wallet* or sorcerer, and to my great surprise they often returned cured. In reply to my interrogatories, they said they had been subjected to the process of the *Jarphoonk*. I never could understand what this was, but I now see. It is the combination of stroking and breathing upon; *jarna* signifying to stroke, and *phoonka* to breathe upon, which exactly describes the proceedings of magnetisers."

Making allowance for some exaggeration on the part of magnetisers and exclusive partisans, it may be assumed that magnetism should be regarded by medical practitioners as an important additional means conferred by a beneficent Providence upon suffering humanity for alleviating pain, and remedying some disordered conditions of the economy; especially some of those complaints that are referrible to the rapid progress of civilisation, which ordinary medication is so often powerless to cure; but until it is more studied, and its practice is recognised and superintended by the profession in the cases to which, like any other remedial agent, it may be applied, abuses

* "Medical Psychology," by Baron Feuchtersleben, translated by Dr. Laycock for the Sydenham Society.

must be expected to arise from its improper employment.

I subjoin a *resumé* of the remarks of some magnetisers and medical practitioners who have specially devoted their attention to the subject, as corroborative of the preceding observations, especially as regards the remedial employment and practical application of magnetism:—

“Pain,” says M. Charpignon, “is the cry of the affected organs; it is therefore easy to know to what part the action of magnetism should be directed. If there be doubt as to the seat of the disorder, we should magnetise *a grands courants*; we shall thus avoid concentrating the action upon any one point, and end by restoring the equilibrium in the nervous centres, and subsequently in the whole organism. It is scarcely credible how salutary is the sedative influence of the ‘passes’ *a grands courants*. They always calm and allay the super-irritation of the nervous and vascular systems.

“Recent rheumatic pains promptly yield to magnetism. I have tried it very often, and magnetisers are unanimous on this point. In the treatment of some chronic affections by magnetism, a speedy mitigation of previously existing symptoms usually takes place, but likewise sometimes an aggravation of certain other symptoms which had recurred at long intervals; these being the efforts of nature to effect the cure. This distinction is essential to be observed as regards the successful treatment, for, if mistakes be made and the course of the action be disturbed, serious results may ensue. I have seen very alarming salutary crises, but when I have been allowed to proceed, they have always terminated in a cure.

“On meeting with a subject who is very susceptible to be affected by magnetism, it often happens, after a few minutes’ magnetising, that a more or less violent agitation supervenes, which alarms the inexperienced magnetiser, and leads him to try to restore the patient’s previous tranquil state. The sudden

awaking of the patient cuts short the magnetic crisis in the midst of its intensity, and instead of placing him in his former state, he is left in a dangerous half-crisis. A free course should be allowed to the crisis to terminate spontaneously." *

Dr. Ennemoser observes: "He who thinks that because no immediate sensible effects are experienced by the patients, magnetism exerts no action on them, would often be under a mistake; a very powerful action at the time is not a favourable sign. The practice of magnetism requires more prudence than any other remedial means, as also a knowledge of the methods most applicable to particular cases. Some of its partisans entertain the erroneous idea that if magnetism does no good, it can do no harm; but without sufficient experience we may easily be mistaken in this respect, for in many cases the existing disorder becomes aggravated in the first instance—as, for example, spasmodic affections, the violence of which is almost always increased by magnetising; and the cessation of the treatment occasions great weakness, accompanied by irritability; the disease being actually made worse for a time. "The physician should be aware of the conditions favourable for undertaking a magnetic treatment to good purpose—the mode of proceeding in the different circumstances under which he may find the patient; whether he should seek to calm or strengthen, whether he should diffuse or concentrate the power, in order to prevent his doing more harm than good.

"The conditions under which magnetism may be employed without danger as a remedial means are of general and special nature, as respects the physician, the patient, and the peculiar circumstances of the case. The general conditions are, first, that magnetism be recognised by the Government as a part of the sanitary system; and secondly, the requisition of the guarantee and superintendence of a physician, in order that it

be not practised by any one except persons worthy of confidence; for the ordinary practitioner who is unacquainted with the phenomena and the different results of magnetism, or one who tries experiments from time to time for mere curiosity's sake, may act in as prejudicial a manner as non-medical persons who are wholly ignorant of it. Every one possesses more or less the gift of this power, and any one may employ it in cases of slight indisposition, but in cases of a more serious nature, or of long duration, the treatment should either be undertaken or superintended by physicians, or by men who have an enlarged knowledge of the subject, and who can be relied upon.

A physician should not undertake a case of magnetism when he cannot give up the requisite time to it; for chronic diseases, somnambulism, spasmodic affections, often require that the magnetiser should remain a long time near the patient; neither should he undertake it when he cannot carry on the treatment to the close.

"A too prolonged magnetisation is more likely to be prejudicial than when it is too short. Half an hour or an hour has been considered necessary, from the erroneous opinion entertained upon the subject that the sleep ought to be produced. The French and English magnetise in order to produce as much possible the sleep, and when it does not supervene on the first attempt they redouble their efforts. No general rules can, however, be laid down as to time. Even half an hour's magnetising is, according to my experience, too much at the first, whether the patient experience any effects or no. In nervous and spasmodic affections a few 'passes' sometimes occasion a violent attack. In similar cases a few minutes' magnetising is sufficient; for magnetism must, so to speak, be digested, and an overcharge of it is quite as injurious as overloading the stomach with food.

"When disordered actions supervene, the process should be suspended for the time. Whosoever ex-

pects a direct or immediate alteration or cure to ensue, will often find his expectation deceived, for it not unfrequently happens that the disorder becomes aggravated at the first, especially in chronic cases, that require time and patience. Sometimes weeks or months elapse before the patient experiences any advantage. This does not discourage the experienced magnetiser, though it often discourages the patient."

Dr. Ennemoser corroborates the justness of Reichenbach's observations respecting sensitive subjects, when he further says: "The position in which a person is magnetised, as well as that of his bed, are not unimportant circumstances. The best position for the bed is that of the magnetic meridian, with the head to the north." He mentions the case of a somnambulist whose menstruation was always deranged when she slept with her feet to the west, but this function was normally performed when her feet were in the direction of the south.*

Deleuze has recorded his experience of the beneficial employment of magnetism in many diseases, some of the most intractable kind, as insanity and epilepsy. "Magnetism," he says, "has produced surprising effects in chronic vomiting, after other remedies had failed. A gentleman of Rheims, who for twenty years had suffered from this affection, was magnetised. On the second day the vomiting was arrested, and at the end of two months the patient was completely cured."

We may perceive that the number of diseases for which Deleuze recommended the employment of magnetism is tolerably large. Let us, however, see what is said by the modern magnetising physician just quoted, who has occupied himself with the subject, both in a physical and psychical point of view, perhaps more than any other person. "One may draw with the hand," says Dr. Ennemoser, "the nervous

* "Anleitung zur Mesmerischen Praxis."

influx to parts where it is deficient, and disperse it from those where it is too concentrated, so that the *vis medicatrix* inherent in the patient is enabled to re-establish the deranged harmony of the economy and procure the removal of the disease."

The diseases which magnetism is calculated to cure or to alleviate are thus enumerated by this author: Obstructions of organs, as the liver, spleen, uterus, &c., hemorrhoids, deranged menstruation, amenorrhœa, chlorosis, passive hemorrhage, menorrhagia, scrofula, gout, dropsy, tumours and ulcers intractable to other means, indigestion, and hysterical affections. "The most frequent crises induced by magnetism," he observes, "are spasms, feverish symptoms, recurrent symptoms of inflammation—which, however, may subside as speedily as they came on—and an increase of some of the secretions, especially of the perspiration in gouty subjects. In epilepsy abundant salivation sometimes supervenes as a crisis. Sleep is, however, the best of crises, especially in the insane, who, as is well known, often remain long without sleep; it is then a favourable sign, indicative of their recovery.

"Magnetism effectually relieves pains and spasms, and is a remedy of the highest importance, inasmuch as it procures sleep without being followed by exciting or debilitating consequences on the nervous system. In spasms and convulsions the action manifests itself immediately in most cases; in various paralyses of the senses and of the organs of motion the results are often speedy and more certain than when other means are employed. In deranged states of the circulation of the blood and fluids it likewise operates speedily and efficaciously.

"According to my experience and that of others," continues this author, "it is in mental diseases that magnetism possesses the highest efficacy. When in the magnetic sleep half-idiotic individuals, as also some insane patients, often express themselves in a very lucid manner, to the surprise of those who hear

them.* I have seen a person who had been three years and a-half in an asylum, and who on the first application of magnetism became a lucid somnambulist, and indicated the cause of the disease, as also the means to be employed for obtaining the cure, which took place at the expiration of two months. I consider magnetism to be a means far surpassing all others for the treatment of mental diseases.

"As respects nervous diseases, magnetism is, however, frequently only a palliative, and the disorder is not unfrequently aggravated at the beginning. Some patients remain in a worse state than before, because they are left without anything more (magnetism) being done. Wine, opium, and stimulating remedies should be avoided. Time and patience are required."

Dr. Ennemoser, as well as Deleuze and others, speak highly of the advantage of magnetism in cases of paralysis. "In the amount of the cures effected by magnetism in France, within a given period," says the last-named writer, "there are more than sixty cases of paralysis. Nothing more strongly proves its efficacy in this disease." In Rieser's "Archives" several cures are recorded, and Mr. Sanby remarks on this point: "Among the patients who are considered to be relieved by the 'passes,' those affected with paralysis occupy a primary place." Dr. Teste, in his "Manuel," also relates several cures of paralysis.†

* Dr. Choron, quoted by M. Gauthier in his work, magnetised in Landau an unmarried woman thirty years of age, who was idiotic from her birth (*imbecile de naissance*). She belonged to a rich and distinguished family, who had in vain tried every means to improve her mental condition. As soon, however, as she became somnambulist she could speak about anything that was desired, and express her meaning clearly. She was no longer the same being. No one would have taken her for an *imbecile*. Her parents looked upon the circumstance as marvellous, and wept for joy, exclaiming, "Would that she could always remain so!"

† Several of these instances were, doubtless, of the purely

"According to my experience," adds Dr. Ennemoser, "most deaf persons, especially if young, are benefited by magnetism, and some, if they have not been deaf long, are quite cured. Old persons may get better, up to a certain point, after several weeks' treatment. I have tried intermediate bodies of all kinds, magnets, electricity, and other exciting agents, but few are of any use in these cases; the hand supersedes all other means; the best accessory is foot-baths of magnetised water, the patient being acted upon by 'passes,' made from the head downwards to the feet while in the bath."*

"The disposition to vomit is frequently only symptomatic, and in these cases magnetism produces a surprising effect. I treated a lady who had a complicated abdominal disease, and who suffered for several weeks from a tendency to vomit, which fatigued her to such a degree, and of which she was

functional kind of paralysis, treated of in my work on "Nervous Disorders," which sometimes terminates in spontaneous recovery, but is also in many cases brought about by mental influences exciting to action the torpid volition.

* Dr. Teste relates the interesting case of M. Adam, professor of music and director of an institution at Rouen, who had been affected with partial deafness for fourteen years. He had consulted many practitioners, but the deafness increased, so that he was obliged to leave the institution. In the course of a two months' magnetic treatment, however, his hearing became so much restored that one might converse with him for hours without perceiving that he is or rather was deaf. But the most surprising circumstance in this case is an instructive dream which the patient had, when he was already better, after being magnetised for four weeks. "I dreamed," said he to Dr. Teste, "that I requested you to magnetise my feet while they were in a bath of warm water. You at first refused, but afterwards consented, and I experienced so much advantage that a quarter of an hour afterwards I heard quite well." Dr. Teste followed the indication presented by the dream, and after the first "passes" made over his feet Adam felt his head freed, but experienced a feeling of formication, cold as ice, in his feet, and with joy and surprise perceived that he heard much better than before. From this time the amelioration progressed from day to day.

so apprehensive, that she began to sweat as soon as she felt the first indications of its approach. I could always remove this symptom by holding my hand near the stomach. Somewhat later the vomiting ceased as soon as I came into the room, and afterwards as soon as I entered the house. At length, *when I was sent for*, at a subsequent period, I tried to act upon her from my house, and each time the indisposition ceased, till at last it altogether disappeared.*

“In the most frequent, and in favourable cases, an increased activity of the nervous and vascular systems, accompanied with an augmentation of muscular power, ensues from a continued magnetic treatment, respiration is more freely performed, and the appetite is improved. Catarrhal and rheumatic affections disappear in children on placing the hand several times upon the affected parts; a beneficial perspiration being induced. In cases of dropsy a critical diarrhoea often supervenes, as also an increased flow of urine. Sometimes, however, symptoms of an opposite kind occur; a sensation of fatigue, or of weight in the limbs, of being heated or feverish, symptoms of cerebral congestion, and spasms of various kinds. These inconveniences, however, usually disappear in a short time, leaving the patients in an improved condition.”

With respect to the cure of epilepsy by magnetism, Wolfart long ago remarked that this result is more likely to ensue, and that the permanence of the cure is more sure in cases where the attacks have been at first violent and frequent. Out of ninety cases which he treated in the course of eight years, eighteen were perfectly cured.

Dr. Teste relates some cases of the cure of epilepsy

* As this patient, during the latter part of the treatment, was conscious of the presence of her magnetiser, or knew that he would act from a distance for this purpose, the anticipation of relief was probably mainly instrumental in producing it.

in his work; in one of them a critical diarrhœa supervened on magnetisation, and the patient was completely cured. The Rev. Mr. Sanby calls magnetism the "grand specific" in this disease. "One should not be alarmed," he says, "if a violent attack should come on in consequence of the magnetising; it is commonly of favourable augury." Dr. Elliotson corroborates the experience of others on this point. He relates the case of a patient who for three weeks had an attack each time as soon as he began to magnetise him. He allowed it to subside, and then recommended magnetising. The attacks recurred only once a-month, and at length entirely ceased after a year's treatment. Six years afterwards the patient had had no relapse.* The same distinguished physician relates other cases in which the contrary took place; the patients became better from the first, and the frequency of the attacks diminished.

Even if the cures recorded in these instances were not permanent, this would be no reason against the employment of magnetism in so formidable a disease as epilepsy, which so commonly resists all methods of treatment. From the view already presented of the *modus operandi* of this agent, it appears well calculated to cure epilepsy in some curable cases, and to mitigate its severity in others.

Several English writers, including the Rev. Messrs. Townsend and Sanby, and Dr. Gregory, bear testimony in their works to the efficacy of animal magnetism in disease. "I do not pretend to say," remarks the last-named writer, "that it can never do any harm, but I can say that in all the cases which I have seen treated by other practitioners, and in all those which I have treated myself, of which a great number occurred in nervous individuals affected with various diseases—even with diseases of the heart, which

* The attacks of epilepsy, as is well known, are very liable to be determined or to be suspended for a longer or shorter time by influences acting on the patient's mind, especially when they recur at regular periods of time.

would appear the most liable to suffer from all extraordinary excitation—the effect of the magnetic process in general, and of the sleep in particular, has always been calming, and in no instance has it been disagreeable to the patients; it acted, moreover, in a beneficial manner upon the health.

“It relieves rheumatic and neuralgic pains, removes headaches, and produces a refreshing sleep in persons who had long suffered from sleeplessness. It alleviates, and often cures, many diseases of the nervous system; but its effects are not restricted to these cases. It acts upon the general health, so as frequently to produce a very marked improvement, and in many cases it causes to disappear, sooner or later, long-standing and troublesome affections. It happens every day that persons who are magnetised with the object of studying the phenomena astonish and delight the spectator by telling him that since magnetism has been employed they have got rid of some obstinate disorder, or else that their general health is much better.” *

Dr. Macario, author of several highly-estimated medical works, considers magnetism to be recommendable in several nervous affections, as cramp, convulsions, nervous paralysis, and neuralgia, in which its action is most efficacious. He mentions the case of a lady who was relieved, as if by magic, by magnetism of an acute pain in the right knee, which for three months had resisted a variety of remedies that were prescribed by practitioners of high repute. Another patient was relieved of chronic sciatica by the same means.†

Professor Rostan long ago expressed his conviction that magnetism produces favourable results, both in acute and chronic diseases; I have on several occasions known patients who have been relieved of pains and slight ailments by magnetism, both abroad and in England, and several patients in the mesmeric

* Letters, &c.

† “Le Sommeil.”

hospital in London stated to me that they had materially benefited by its employment; but I have not had personal opportunities of witnessing its effects in the more serious cases, and have therefore deemed it advisable to present the preceding summary of the observations of those who, either as magnetisers or as impartial and competent observers, vouch for its efficacy in such cases, in order that those who peruse them may draw from them their own conclusions, and that the accuracy of the statements may be verified or modified by the more general subsequent experience of unprejudiced observers, especially as to how far the positive effects of magnetism on the one hand, and the influence produced on the minds of the patients on the other, may have been instrumental in producing the results recorded. †

Although the physical results are calculated to be extremely serviceable and beneficial it nevertheless, appears to me that they must yield in importance to those that are referrible to the psychological order of phenomena, which will form the subject of consideration in the following pages.

Admitting that magnetism is advantageous as a remedial means, it by no means follows that because it may have been found serviceable in any given disease, it will necessary be so in other cases presenting similar symptoms. Here, as with respect to the employment of remedies in general, especially of new remedies, a too absolute generalisation is what is most to be apprehended; hence, owing to the disappointment that ensues from undue expectations having been raised, it often happens that remedies which may be very efficacious in appropriate cases

* "As a therapeutical agent, magnetism has undergone proscription without deserving it. I think its rational and well-directed employment is too much neglected in the present day. I have several times employed it with success in some spasmodic affections that did not yield to ordinary sedatives."—Dr. Lepelletier de la Sarthe, "Doctrines Biologiques," 1858.

are set aside and fall into unmerited neglect, and it is to be hoped that medical practitioners, on perceiving the probability of its utility, will be induced to occupy themselves with the consideration of animal magnetism, unless they are disposed to leave altogether in the hand of partisans, for the most part little qualified to apply it with discrimination and judgment, so powerful a means for alleviating some of the ills of suffering humanity, and to be justly chargeable with remaining behind-hand in the progress of scientific inquiry, in so far as relates to its remedial agency.

ADDENDA TO PART I.

ARREST AND TRANSFERENCE OF THE PULSE BY MAGNETISM.

DR. MADDEN in his "Phantasmagata," published in 1857, quotes, among others, the following case from the report of the Ecclesiastical and Medical Commission appointed to inquire into the facts of supposed demoniacal possession which prevailed as an epidemic among the nuns in a convent in Auxonne from 1652 to 1662, as also among secular women in the vicinity.

"Denise Parisot," it is stated in the Bishop of Orleans' report, "being commanded by the prelate to stop completely the pulse in the right arm, whilst the left continued to beat, and then to transfer the beating of the pulse of the left to the right arm, whilst it stopped in the left, executed the order in the presence of the physician (Morel), who acknowledged and deposed to the same, and also in the presence of several ecclesiastics. The sister of the Purification performed the same thing two or three times, causing it to beat or stop at the desire of the exorcist."

Dr. Madden then adds the following comments: "Calmeil's attempt to explain the stoppage of the pulse in either arm at the command of the exorcist, and the transmission of pulsation from the arm, where it was perceptible, to the other arm, where it had ceased to be distinguishable, is not satisfactory. Of the truth of the statement he expresses no doubt, and evidently seems to entertain no doubt of it. My own experience would lead me to believe the statement as a true one. I have twice witnessed pheno-

mena somewhat analogous, where two individuals were subjected to the operations of practisers of animal magnetism.

"In the first case the operator undertook to influence different parts of the body of persons not in a state of somnambulism, and this he certainly performed in instances where there could be no collusion, I am quite sure, on the part of the persons operated on. A rigid cataleptic state of a leg or an arm * was repeatedly produced, and maintained till such time as the operator announced his intention to remove the 'magnetic influence.' He undertook to mesmerise the left hand of a young gentleman selected from the audience for the experiment, and to reduce the pulsation in the wrist of that arm to about half the number of beats of the pulse of the right arm. I was requested to test this experiment, and did so with all the care and scrutiny I could give it. The operator vigorously made 'passes' along the arm, and the operation had not been carried on above two or three minutes when the frequency and volume of the pulse gradually diminished, and at length the number of beats was reduced to less than one-half the number of pulsations in the right arm. I allowed the operator to go on, and to my great astonishment the pulse became wholly imperceptible. But the operator was entirely unconscious of the effect he had produced. He expected to reduce the number of beats to about thirty-five or forty in the minute.

"In the other case a gentleman of great ardour in the pursuit of mesmerism was the operator. On one occasion, during the state of somnambulism, he undertook, in the presence of many persons of rank and station, to suspend *in toto* the circulation. On this occasion the task of testing the experiment also fell to my lot. Having never heard of any such

* This is one of the most common physical effects of magnetisation—the sleeper being then able to support heavy weights on the extended arm or legs, which he would be quite unable to do in his normal state.

extensive power being claimed by any person as Colonel Townsend had been said to have over the circulation, I had no idea that Mr. H—— pretended to have any such extraordinary influence. He mesmerised both arms for some time, the girl being in a recumbent position; the pulse *in both wrists* became gradually smaller and smaller, and at length almost ceased to beat at all. The pulsation at the heart, however, was perceptible enough, very frequent, but exceedingly tremulous and feeble, or rather fluttering. Mr. H—— then began to make some more ‘passes’ over the body, but I objected to their continuance, and the experiment ceased, Mr. H—— still asserting his power to produce the ‘death-trance,’ and some of the audience were very apprehensive—not without good reason—that the influence exercised by him might exceed his power to control.*

“We find,” adds Dr. Madden, “in the case of the exorcised nuns of Auxonne, a distinguished prelate, evidently a good, faithful, and trustworthy man, two centuries ago by means of exorcism inducing trance and catalepsy. The somnambulism of mesmerists, apparent thought-reading, mental communication,

* The Rev. C. H. Townsend records the case of a patient suffering from violent palpitation magnetised at his house by M. Regazzoni. “When he came into the room his heart could be heard beating some distance off. After eight minutes of the ‘passes’ the pulsation had diminished to such a degree that the usual action of the heart could not be felt.” Colonel Townsend, towards the end of his life, possessed the power of suspending the (perceptible) pulsation of his heart and all appearance of a circulatory movement.

The authentic accounts we have had in recent times of the apparent suspension of the heart’s action for an almost indefinite period in certain fanatics of the Fakirs and the Seika, and even in one or two instances of their being walled up for a considerable time, deprived of air, and subsequently resuscitated, show that these individuals possessed a power over the circulation far beyond anything we read of in the trance of Colonel Townsend and other records.

instantaneous as thought itself between the parties, not only absent, but separated by considerable distances ; the clairvoyance of the subjects of animal magnetism, and, lastly, the stoppage of the pulse in the brachial arteries, almost identical with the results produced by mesmerists in two instances which fell under my own observation. But these phenomena the bishop believed were produced by *demons*. Now the same phenomena we find ascribed by mesmerists to animal magnetism, and such of the phenomena as are truly reported and carefully observed by medical men of the present day of ordinary enlightenment are attributed to influences exercised on the imagination in certain morbid conditions of the nervous system and cerebral functions."

It would appear that Dr. Madden had not himself witnessed any of the phenomena of lucid somnambulism to which he refers, the validity of which has been pretty generally admitted by those who have had opportunities of observing them, both previous to and since the date of publication of his remarks, and of which the facts adduced in the following pages afford ample confirmation. That some of the results of lucid somnambulism, magnetic and spontaneous, are analogous to those recorded by spiritualists may be allowed, without the inference being justified that magnetism is but an effect of spiritual (or, as has been supposed by two or three writers, demoniacal) agency. Several of the phenomena reported in former ages, by lay and ecclesiastical writers, and referred by them to the action of demons or spirits, now find a satisfactory solution in the observation of the facts exhibited in the state of magnetic lucid somnambulism ; but, on the other hand, there have been recorded of late years, as well as at earlier periods, innumerable instances of manifestations (said to be spiritual) which cannot be referred to this source.

PART II.

PSYCHICAL PHENOMENA.

“Among all the phenomena to which the study of the soul has directed our attention, there are perhaps none so surprising as those which have lately been brought to light in consequence of the philosophical investigations occasioned by the pretensions of Mesmer and his associates.”—DUGALD STEWART.

“However astonishing, it is now proved beyond all rational doubt, that in certain abnormal states of the nervous organism, perceptions are possible through other than the ordinary channels of the senses.”—SIR WM. HAMILTON.

“A new world of mind (*Seelenwelt*) hidden in ordinary life, is exposed to our contemplation, and the verification of the principal phenomena of lucid somnambulism may be regarded as tantamount to the discovery of a physiological and psychological America.”—FISCHER, UBER SOMNAMBULISMUS.

CHAPTER III.

PERCEPTION INDEPENDENTLY OF THE VISUAL ORGANS—OBJECTIONS ANSWERED BY EXTRACTS FROM “BUTLER’S ANALOGY,” ARAGO, AND OTHER WRITERS—SLEEPWALKING—INSTANCES FROM THE REPORT OF THE ACADEMIC COMMISSION AND OTHER SOURCES—TRANSPOSITION OF THE SENSES.

REFERRING once more to the Report made to the Académie de Médecine, we find therein stated: “It may be inferred with certainty that the state of somnambulism exists when it gives rise to the development of new faculties which have been designated by the names of clairvoyance, intuition, and internal prevision. We have seen two somnambulists who were able with closed eyes to distinguish the objects that were placed before them; they have told, without

touching, the colours and names of cards ; they have read lines from a book and written words. This phenomenon took place when the somnambulist's eyelids were kept closed with the fingers.

"We have met with two somnambulists who specified the symptoms of the diseases of three persons with whom they were put *en rapport*."

It is to be regretted that during the long period which has elapsed since the publication of this report, notwithstanding the corroborative testimony given by many impartial witnesses, several of them distinguished in a scientific point of view—scientific and medical bodies (with the single exception of that to which this memoir was addressed), as also the scientific and medical world in general, should have discouraged investigations on a subject of such great importance as that to which I now solicit attention. *

The study of psychology, which of late years has attained so great a development, and especially a more accurate observation of the phenomena presented by sleep and by spontaneous somnambulism, as also to those of an analogous kind, which are occasionally manifested under certain morbid conditions of the

* Several years ago (July, 1852) the then Editor of the "British and Foreign Medical Review," commenting on this part of the subject, on reviewing Sir H. Holland's "Mental Physiology," observed : "We are convinced that the profession has done discredit to its own character, and has lost no inconsiderable amount of public confidence, by the tone of ridicule which it has generally assumed with regard to the class of phenomena in question, and that it will not recover its lost ground until it shall have carefully and candidly examined them with due attention to their relations, and known physiological and pathological actions. We think that the present aspect of mesmerism is one that strongly calls for a full, fair, and searching investigation, with all the assistance which can be afforded by the study of those remarkable states with which the public has been of late so familiar, electro-biology and hypnotism ; the phenomena, if such there be, which are inexplicable by any known agency, and which must be held to prove the existence of powers hitherto unrecognised by scientific psychologists and physiologists."

system, would greatly tend to facilitate a general belief in the reality of the phenomena that occur in the state of lucid somnambulism;—which state not unfrequently supervenes in magnetised subjects, and is occasionally met with, independently of the magnetic agency;—but, because they are not in accordance with certain preconceived ideas, and with our every-day experience, their reality has been denied, on the alleged supposition that they are opposed to the laws of nature. Thus, a writer in the “*Edinburgh Review*” (April, 1856), taking this circumscribed view of the question, remarks: “It is part of the great scheme of Divine providence, that animals endowed with the power of vision shall use the eyes given to them to exercise that power: it is equally a proof of that great and wondrous scheme that the brain and nervous system shall be the organs of thought—it is for this purpose that they have been so exquisitely constructed. If, then, men set themselves to prove, and positively to insist, that their arguments should be heard, that there is in the ordinary course of nature vision without eyes, and manifest mental phenomena independently of the brain, they will have taken leave of their best guide, common sense.” †

The writer then seeks to corroborate his opinion as to the illusive nature of the phenomena referred to, by adducing well-known instances of hallucination (Macbeth’s air-drawn dagger, &c.), and the power of certain drugs to produce similar results, as if these instances had any relation to them. Moreover, it has never been asserted or implied by the most zealous advocates of magnetism that the phenomena in question are manifested in the ordinary course of nature.

Reasoners who thus base their arguments upon the hitherto known laws of nature do not consider how limited is our knowledge of those laws; that this

† Review of the works of Holland, Brodie, and Laycock.

knowledge is continually extending and opening out new prospects to our view; and that any people's or any individual's experience of them depends in great measure upon the circumstances under which the population or the individual is placed, the degree of mental culture possessed by them, and the opportunities afforded them for acquiring the requisite information; and, moreover, that a circumscribed knowledge can never be allowed to disprove positive and well-authenticated facts, however improbable they may appear to be. The late Dr. Abercrombie, on treating of the belief to be accorded to testimony, in his work on the "Intellectual Powers," observed, "While an unbounded credulity is the part of a weak mind, which never thinks or reasons at all, an unlimited scepticism is the part of a contracted mind, which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability." After adverting to the instances of an ignorant peasant who rejected the testimony of a philosopher respecting the size of the moon, and to a King of Siam, who charged with falsehood a European traveller in his dominions, when he said that water became so solid in his country as to bear the weight of an elephant walking on it, this distinguished physician and acute reasoner proceeded to add: "The reception of facts upon the evidence of testimony must therefore be considered as a fundamental principle of our nature, to be acted upon whenever we are satisfied that the testimony possesses certain characters of credibility. These are chiefly referrible to three heads: that the individual has had sufficient opportunity of ascertaining the facts; that we have confidence in his power of judging of their accuracy; and that we have no suspicion of his being influenced by passion or prejudice in his testimony—or, in other words, that we believe him to be an honest witness. Our confidence is further strengthened by several witnesses concurring in the same testimony, each of whom has had the

same opportunities of ascertaining the facts, and presents the same characters of truth and honesty. On such testimony we are in the constant habit of receiving statements which are much beyond the sphere of our personal observation, and widely at variance with our experience. These are the statements which for the sake of a name we may call marvellous. In regard to such, the foundation of incredulity, as we have seen, is generally ignorance, and it is interesting to trace the principles by which a man of cultivated mind is influenced in receiving upon testimony statements which are rejected by the vulgar as totally incredible.

"He is influenced by the recollection that many things at one time appeared to him marvellous which he now knows to be true ; and he thence concludes that there may still be in nature many phenomena and many principles with which he is entirely unacquainted. In other words, he has learned from experience not to make his own knowledge the test of probability."

Many things are now daily occurring in the domain of science and the arts, the possibility of which was not dreamt of, or, if advanced, was ridiculed, fifty years ago ; and, as in the material world, so as respects the world of mind, our knowledge will continue to extend ; past experience ought consequently to render us circumspect in refusing from any *a priori* reasoning to inquire into, and when practicable to recognise, facts accredited by impartial and valid testimony.

Montaigne observed more than a century ago in his "Essais : " " We must not estimate what is possible and what is not according as it may be credible or incredible to our senses ; it is an error into which most men fall, to believe with difficulty from others that which they could not or would not do."

Professor Orfila, Dean of the Parisian Faculty of Medicine, remarked : " If there does exist some trickery and quackery in connexion with animal magnetism, its adversaries are too hasty in refusing to admit that

which has been asserted in regard to its effects. The testimony of enlightened physicians should be considered as proofs. If its phenomena appear to be extraordinary, the phenomena of electricity appeared equally marvellous at its origin. Whether magnetism be for good or evil, it is clearly a therapeutic agent, and it behoves both the honour and the dignity of the Académie to examine it."

Mr. Bakewell, in his "Physical Evidence of a Future State," likewise remarks on this point: "The phenomena of magnetism become so familiar from frequent observation, that they cease to excite surprise, but let us for a moment conceive that the properties of the magnet were unknown, and that a traveller from a distant part of the world were to announce the discovery of the loadstone, and of its singular powers. We can readily conceive that the traveller who revealed this discovery would be overwhelmed with ridicule, and his statements would be deemed scarcely more deserving of credence than those of Baron Munchausen. It is upon the same narrow system of philosophising, which presumes all things to be impossible of which the human faculties can form no conception, that the arguments adduced against the existence of the sentient principle in a separate state from that of the body have been principally founded. Every succeeding discovery, indeed, trenches upon the territory of presumed impossibilities, and shows that the operations of nature are not to be circumscribed by the limits which the ignorance of man would impose. But, regardless of these repeated checks on his presumption, he adheres to this narrow-minded system of reasoning, and will persevere in denying the possibility of states of being that cannot from their inscrutable nature be brought to the test of positive proofs, though the arguments by which these objections are attempted to be supported are merely a repetition of those that have been previously refuted in the material world, by the advancing progress of knowledge.

“Hence to infer, first, that the results of experience in ordinary cases are not to be taken as the limits of possibility in questions relating to subtle properties; secondly, that as we perceive causes constantly operating in the material world, of the nature of which we can form not the least conception, it is not improbable that the still more inscrutable essence of the human soul may be capable of exerting its energies under circumstances that surpass our comprehension; and thirdly, that the separate existence of this subtle property of matter, independently of the matter with which it is combined, affords a close analogy to the separate existence of the sentient principle distinct from the body which it animates.

“It is thus that, in the progress of knowledge, phenomena which were once attributed to supernatural agency are gradually discovered to be conformable to established laws. The investigation of these laws shows that the whole course of nature is regulated by fixed and unaltered rules. Forgetful of the gradual steps by which he has risen from a state of ignorant wonder to his present position, and unable to perceive the immense height of the eminence above him, man is apt ignorantly to imagine that he has reached the summit of the hill of science when he has only surmounted some of the obstructions surrounding its base; and it is only when obstacles to his further progress present themselves in forms which he feels his inability to master, that he becomes aware there is a higher ground to be attained, and difficulties to be yet encountered, which his mental constitution cannot overcome.”

With reference to a public exhibition of magnetism given many years ago in London, by M. Lafontaine, when the subject experimented upon presented the more ordinary phenomena of unconsciousness to pricking the skin, to a phial of ammonia held to the nose, to the discharge of a pistol close to his ear, together with those of cataleptic rigidity of the body, and complete insensibility to the electro-magnetic

current from a powerful machine, and to the action of a voltaic battery, the *Times* observed (July 24, 1844): "Are not the principles which govern so tremendous an agency worthy of being inquired into? any objections urged, either from reason, from analogy, or from experience, can scarcely be entertained. At first sight, who would suppose that the combination of certain plates of metal immersed in diluted acid would produce the extraordinary effects which we see daily demonstrated, either by the electro-galvanic battery or the voltaic pile, or that the union and combination of two gases should produce so great a heat as to consume iron, and reduce the diamond to its primitive elements? or that Hale's hydraulic machine should overcome the laws of gravitation, and raise water in spite of its physical properties, simply by rapidity of motion? or that the violet ray of the prism should magnetise iron? Yet these are facts no one ventures to question, because they are daily demonstrated. Or shall we make any allusion to the daguerrotype, the electrotype, or the wonderful powers of steam, with its strange powers of electricity? Why, therefore, without inquiry, should we refuse to an individual the credit of possessing latent powers which are not common to all our race? All fish have not the property of the gymnotus, yet who doubts its power to produce electrical phenomena?† Or does any one question that extraordinary faculty, which that individual pensioned at the Mauritius by the British Government possessed, of seeing vessels some hundred miles at sea? or the fact of the *Brahmin who could sit on air*; or of another Indian, who could bury himself for a month, as witnessed by Lieutenant

† A physican, Dr. Pons, though incredulous as regards mesmerism, was performing some passes on a somnambulist of M. Ricard's, when, on applying two fingers to the epigastrium of the patient, he felt a sensation very analogous to an electric shock; and did not require further evidence to convince him of the power of this agent.

Boileau, and then resuscitate himself? It would be an endless task to enumerate the frequent divergence from the ordinary laws of the human economy in persons of peculiar idiosyncrasies, but we shall merely notice, in passing, the fact of Chabert swallowing eleven grains of phosphorus, and we forget how many of arsenic, with impunity.

"Now, we ask, is there anything more wonderful in magnetism than in the facts we have enumerated? We think not. But we are not insisting on the truth of the doctrines of Mesmer; all we contend for is, an impartial inquiry into their merits."

A highly-estimated German writer observes in a standard work,* with reference to belief in the phenomena of somnambulism: "It is not to be denied that we are but learners in our investigations into the secrets of nature, and that what appears to us to be incomprehensible is not on that account to be discredited altogether. We now know, for instance, that the human soul, which employs as its instrument as regards earthly things the nervous system more especially, can also feel and perceive beyond the sphere of the nerves. We know that in certain conditions of nervous disorder man may possess increased powers, may perceive distant things which are separated from him by an interval of many miles; that in some states of the nervous system *persons can see with firmly closed eyes*, can hear with closed ears. We have examples of this in somnambulists, who during the complete sleep of their bodies perform acts which in their waking state they would be unable to perform. Herein shows itself very clearly an activity of the human soul altogether independent of its outward senses. But, in point of fact, it is not the eyes which see nor the ears which hear; it is the soul which sees, hears, and perceives, by means of the nerves which are distributed over the surface of the

* Zschokke, "Stunden der Andacht." (Hours of Devotion.) Twenty-first Edition.

body, and the powers of which are almost redoubled in the apparatus of the senses, smell, feeling, &c."

The Prince de Talleyrand stated many years ago in his "*Mémoires*" that he had seen such miracles effected by means of magnetism that his mind shrank back from contemplating the consequences that might be deduced from them. "I wish," he added, "that science, renouncing the contempt with which it received the discoveries of the circulation of the blood, of electricity, of vaccination, and more recently of the power of steam, would give encouragement to attempts to elucidate this question, and to prove its truth by experiments conducted with calmness and in good faith."

Of late years the distinguished preacher, Father Lacordaire, thus expressed himself on this subject in one of his "*Conferences*," delivered from the pulpit of Notre Dame, in Paris: "Animal magnetism is destined to confound human reason, and to humble it before God; it is a phenomenon belonging to the prophetic order of things. When plunged in this artificial sleep, man is (sometimes) able to see through opaque bodies, and at a distance. He can indicate the remedies that are calculated to relieve and to cure diseases; he seems to know things which were previously unknown, and which he forgets on awaking from the somnambulist state."

The perception of objects independently of the organs employed for vision in the normal state ~~of all the phenomena recorded of somnambulism~~, has been regarded as that which is the most irreconcilable with a law of nature; but the peculiar abnormal and exceptional conditions under which this phenomenon has been so frequently observed were not taken into the account by sceptics who have had no opportunity of verifying it; yet a slight degree of consideration might, one would think, suffice to show that there is nothing improbable in such perception, or that is inconsistent with any known law; for, if we believe in the existence of a higher order of beings than the

and of our existence after death
 human race, we must admit that there are means of perception, as also of intercommunication and motion, proper to them, of a kind wholly different from the material organs which we habitually employ for those purposes. *125* Butler justly remarks, in his "Analogy of Religion," with respect to this subject: "Common optical experiments show, and even the observation how sight is assisted by glasses shows that we see with our eyes in the same sense as we see with glasses; nor is there reason to believe that we see with them in any other sense; any other, I mean, that would lead us to think that the eye itself is percipient. The same is to be said of hearing; and our feeling distant solid matter, by means of somewhat in our hand, seems an instance of the like kind." *126*

"All these are instances of foreign matter being instrumental in preparing objects for, and conveying them to, the percipient power, like to the manner in which our organs of sense prepare and convey them; and if we see with our eyes in the same manner as we do with glasses, the same may justly be concluded from analogy of all the other senses.

"And that we have no reason to think our organs of sense percipients, is confirmed by instances of persons losing some of them, the living beings themselves, the former occupiers, remaining unimpaired. It is confirmed also by the experience of dreams, by which we find that we are at present possessed of a latent, and what would otherwise be an imagined, unknown power of perceiving sensible objects in as strong and lively a manner without our external organs of sense as with them.

"With regard to our power of moving, or directing motion by will and choice. Upon the destruction of a limb, the active power remains unlesened, so that the living being who has suffered this loss can walk by the help of an artificial leg, just as it can make use of a pole or lever to reach beyond itself, and to move things beyond the length and power of the natural arm.

"Thus, a man determines that he will look at such an object through a microscope, or, being lame, supposes that he will walk to such a place with a staff a week hence, there is no ground to think that his eyes are the seers, or his feet the movers, in any other sense than as the microscope and the staff are. Upon the whole, then, our organs of sense and our limbs are certainly instruments which living persons make use of to perceive and move with ; there is not any probability that they are any more, nor consequently that we have any other kind of relation to them than what we may have to any other kind of foreign matter formed into instruments of sensation and motion (suppose into a microscope or a staff). I say any other *kind* of relation, for I am not speaking of the degree of it, nor consequently is there any probability that the alienation or dissolution of those instruments is the destruction of the perceiving and moving agent.

"It does not appear, then, that the relation of this gross body to the reflecting being is in any degree necessary to thinking, to our intellectual enjoyments or sufferings, nor consequently that the dissolution of the former by death will be the destruction of those present powers which render us capable of this state of reflection." *

"Doubt is a proof of modesty," said M. Arago, "and it has seldom been prejudicial to the progress of science." This cannot be said of *incredulity*. He who, beyond the sphere of pure mathematics, pronounces the word *impossible*, is deficient in prudence. Reserve is more especially a duty when the question relates to functions of the animal organization.

"Our senses, notwithstanding twenty-four centuries of studies, observations, and researches, are far from being an exhausted subject. Look, for instance, at the ear. We learn from Wollaston that with an *equal sensibility* respecting grave

* Chapter on "Testimonies to the Separate Existence of the Soul."

sounds, one individual will hear the sharpest sounds, which another will not hear at all. Vision presents phenomena no less curious, and a field of research much more extended. Experience has proved, for instance, that there are persons absolutely blind with respect to certain colours, such as red, but who enjoy perfect vision as respects yellow, green, or blue. Men do not all see by the same rays; very marked differences may exist in this respect in the same individual, in different nervous states; it is possible that the *calorific* rays—rays which are obscure for one, may be luminous for another, and reciprocally; the calorific rays freely pass through certain substances called *diathermanous*, which up to the present time have been called *opaque*, because they did not transmit any ray that is ordinarily luminous. At the present day the words opaque and diathermanous have no absolute significance. Diathermanous bodies allow rays to pass which constitute the light of one person; they arrest, on the contrary, the rays that form the light of another. Perhaps, by following out this view we may find the key to several phenomena which have hitherto remained without a plausible explanation.

“Among the marvels of somnambulism, nothing has raised more doubts than the oft-repeated assertion respecting the power possessed by certain persons in the state of crisis of deciphering a letter at a distance, with the foot, the nape of the neck, with the stomach (placed on the epigastric region). The word *impossible* would seem to be here perfectly legitimate, yet I have no doubt that it would be withdrawn by strict minds after reflecting on the ingenious experiments in which M^{os}er also produced at a distance very clear images of all kinds of objects, or all kinds of bodies, in the most complete obscurity. True *savants* ought to have constantly present to their minds the fine lines—

Croire tout decouvert est une erreur profonde ;
C'est prendre l'horizon pour les bornes du monde.

The author of a work published several years ago likewise remarked on this point: "Experiments made a few years ago on hearing, and which may be extended to all the outward senses, would seem to prove that their functions have been hitherto studied under a too special and abstracted point of view. It has been observed that when the ears are stopped up and a watch is placed in contact with any part of the head, face, teeth, or neck, the sound is heard just as well as when the ears are free. The same effect results if a stick or paper be placed between the watch and the part that is in contact with it. It has been supposed that in these cases the sound passed mechanically through the bones and the soft parts in the same manner as it is transmitted through all solid bodies. But if it were so, when the auditory nerve is in a healthy state the sound would be perceived indifferently from all the points of the head and neck where the contact is established. Things, however, take place otherwise. Individuals have been met with who heard very well by the outward ear and its external passages, but who, nevertheless, heard only by means of one side of the face and head, or by some particular points of this side, when their ears were stopped up, and many individuals then heard absolutely nothing. A man deaf and dumb *from his birth* heard a watch tick when it was in contact with his left cheek, but could hear nothing by his right ear or temple. On the other hand, a man who had become so deaf of the left ear that he could not hear a watch which he heard very well with the right ear, had also become deaf of the left cheek and temple, while he heard very well by means of the right cheek and temple, which proves that the nerves distributed to the left temple and cheek had participated in the paralysis of the auditory nerve of the same side. If the sound were transmitted mechanically by an oscillatory radiation through the muscles, the fat, and the bones, why it was not in these cases equally per-

ceived from both sides of the head, face, or neck? If, however, the sound be not thus mechanically transmitted through this mass of substance, it must be transmitted by some other conductor, the action of which may be altered. Hence it follows that the *auditory nerve is not the only conductor of sound*, as it has hitherto been thought to be, and that *its predominance in this respect depends solely upon the mechanical configuration of the apparatus* in which it terminates. It further results from the knowledge of these important facts, that with suitable instruments—the mechanism of which especially consisted in the multiplication of surfaces and in the convergence of their directions to one point—we might attain to the power of preserving the use of speech to many persons whose deafness is truly irremediable but in whom the facial nerve has retained its sensibility.”*

That the eyes are not essential for vision under certain circumstances is further proved by the observation of sleepwalking. Individuals in this state can direct their course and avoid obstacles in their way, even though their eyes be shut, and can also perform other acts requiring vision. This fact, which has been known for centuries, is referred to by Shakespeare, who, on the entrance of Lady Macbeth as a sleepwalker, pre-occupied with one idea, makes the attendant say to the physician, “Her eyes, you see, are open;” to which he replies, “Ay! but their sense is shut.” Dr. Macario, treating of this part of the subject, asks: “How, in fact, could sleepwalkers escape falling into frightful precipices, on the brink of which they sometimes walk, if they did not see them distinctly; how could they take hold of the objects they want, how get on horseback, read, write, &c., if it were otherwise? Sleepwalkers must, therefore, necessarily see and feel distinctly

* Gabet, “*Traité de la Science de l'Homme*,” pp. 56, 57. Paris, 1842.

the objects with which they are in relation. But, on the other hand, how can they see in obscurity, or with closed eyes? Dr. Louyer Villermay, who was a sleepwalker in his youth, said it seemed to him that he saw within his head that which he wished to write, without the assistance of his eyes. We must admit that it is impossible to explain physiologically this strange phenomenon. The fact, however, seems to be certain. M. Lelut appears to admit it as proved, for he says: "Whether the eyes be half-covered by the eyelids, or when wide open, they have the deep and fixed regard which seems rather to be reflected inwardly than to be directed towards external objects there is no doubt that in either case the sleepwalker perceives, among the impressions made by objects on the retina, at least those which are in harmony with his false visual perceptions. Even *the absolute closure of the eyelids would not hinder this result*; a more energetic and exclusive action of the cerebral part serving for the sense of sight, giving to the sleepwalker the faculty of receiving luminous impressions to which he would be insensible in his waking state." *

A recent writer makes the following observations on this subject: "It would appear, as a general rule, that rays of light, though invisible to the eye, are passing from all objects continually, and can penetrate readily certain substances, if not all, which are opaque to ordinary light. Those rays seem to be able to pass at once to the brain of sensitive persons, and give the sensation of vision, without the intervention of the eye as an organ. Ordinary light is too coarse for such a refined instrument as the brain to receive without the intervention of an organ; but for this refined light the brain needs no such go-between, but passes at once through the portals and is admitted into the inner chamber of the soul. Some of the lower animals seem to perceive objects

* Op. Cit.

though they are totally blind, and in some cases do not even possess the visual organs. We find in most large caves blind animals, such as beetles, millipeds, crawfish, &c., but although they possess none of the ordinary power of vision, they yet move away from the light of the explorer's torch, as similar animals out of doors do on the approach of an individual. In the fresh-water polypi the whole body is sensitive to the influence of light, for it turns to it.*

"Bats, that spend their lives in twilight or darkness, appear to possess this interior vision to a wonderful extent. Experiments made by Spallanzani, and repeated by eminent philosophic naturalists, demonstrate that the bat when blinded regulates its motions in the same manner as when it has full possession of its eyes. Completely blinded, bats were not in the least degree obstructed in their motions; they flew about by night or day with their wonted ease and rapidity, avoiding all obstacles which lay or were intentionally placed in their way as dexterously as when in full possession of their sight. They turned round at the right time when they approached a wall, rested in a convenient situation when fatigued, and struck against nothing. The experiments were multiplied and varied in the most ingenious manner. A room was filled with thin twigs, in another silken threads were suspended from the roof, and preserved in the same position by means of small weights attached to them. The bat, though deprived of its eyes, flew through the intervals of these threads, as well as of the twigs, without touching them; and where the intervals were too small, it drew its wings more closely together. In another room a net was placed, having occasional irregular spaces for the bat to fly through, the net being so arranged as to

* The author quotes on this head Mr. Thompson, who in his "Passions of Animals," referring to the *Monas sulphuraria*, *Stentor niger*, &c., says: "In all these animals the power of sight, or rather the sense of perception, is spread over the whole surface of the body."

form a small labyrinth. But the blind bat was not to be deceived. In proportion as the difficulties were increased the dexterity of the animal was augmented. When it flew over the upper extremity of the net and seemed imprisoned between it and the wall, it was frequently observed to make its escape most dexterously. When fatigued by its high flights it still flew rapidly along the ground, among chairs, tables, and sofas, yet avoided touching anything with its wings. Even in the open air its flight was as prompt, easy, and secure as in close rooms, and in both situations altogether similar to that of its associates who had the use of their eyes.

"Any animal living in darkness during a continued existence would, in my opinion, receive visual impressions in the same way. *It is not surprising that human beings should possess power which is thus shared in by many animals, some of which are quite low in the scale of existence.*" *

The author of a recent work observes on this head: "Harriet Martineau tells us of an old lady who had been blind from her birth, and yet saw in her sleep, and when in her waking state described the colour of the clothing of individuals correctly. Most blind persons exhibit such phenomena to a greater or less extent, according to the sensitiveness of the individual, and the length of time during which the power has been cultivated. The case of the blind Yorkshire surveyor is familiar to most persons, and in his case the *possession of vision without the use of eyes seems most evident.*

"Somnambulists, who read and write with eyes closed, and sometimes bandaged, who in dark nights walk along the roofs of buildings and narrow walls, and perform various feats which other individuals could only do in the light of day, bear evidence to the possession of this faculty by man. For this subtle light to which I have referred is never ob-

* "Chambers' Edinburgh Journal," Vol. iv.

secured ; it is always day with it ; and to those who perceive by its instrumentality the darkest night is as bright and clear as the sunniest noon.

" *Clairvoyance is but the exercise of the same power by an individual in a somewhat different condition. If this subtle light can pass through a brick wall, the brick wall can be as readily seen through by the person who sees by this instrumentality as we can see through a pane of glass. To the clairvoyant therefore, all things are transparent as air, because they are pervious to the light by which he sees ; the rays proceeding from objects passing directly through the transparent skull—transparent to this light—to the brain.*"*

"I have observed several individuals," says M. Charpignon, "who when in the somnambulic state could not bear the least degree of natural or artificial light ; they required complete obscurity, and then their faculties acquire so perfect a development that vision could be effected *notwithstanding their eyes were closed*. The objects were illumined for these somnambulists by the magnetic fluid, and by the natural electricity of the objects. They saw them as through a more or less dense fog, but their vision was always more or less impeded, and did not take in all the parts of the objects at the same time. In five somnambulists who possessed this faculty the interposition of an opaque body between their eyes and the object did not prevent vision, the obstacle only rendered it slower and more laborious."

Dr. Wayland, in his "Intellectual Philosophy," mentions the case of a Miss Reynolds, who, "when *deeply blindfolded and placed in a dark room*, could even then read the smallest print ; others have been known to read sentences when the paper on which they were written was enclosed in lead." Dr. Wayland also states that "persons *totally blind*, when in a state of

* "Nature's Secrets," by W. Denton. London, 1863. Houlston and Wright.

mesmeric consciousness, have possessed for the time the power of perceiving external objects."

Dr. Macario relates that Dr. Encontre, of Montauban, published in the "Journal de Médecine," of Bordeaux, the very curious case of a boy aged fourteen (not magnetised) who perfectly distinguished objects in the most profound obscurity. His parents perceived that although during the attacks *his eyes were closed*, he saw sufficiently to go about, and that he could even read and write in the dark as well as in broad daylight. The doctor tried several experiments with him which left no room for doubt. He wrote a question with a pencil, and in the dark gave the paper and pencil to the boy, who, *passing rapidly his hand over the writing*, immediately wrote an answer as well as if he had been in full daylight.

The case of Miss M'Evoy, of Liverpool, was published many years ago in a pamphlet by the practitioner who attended her. Dr. Macario reverts to this case as corroborative of similar ones observed in more recent times of what has been termed transposition of the senses. After becoming blind she read from a book with her finger ends. The author adds: "A venerable prelate related the following circumstance to the illustrious philosopher, Rosmini. Having requested Miss M'Evoy to tell him the hour indicated on a watch, she touched the glass with her fingers, and then said, 'You have put something under the glass, so that I cannot perceive the hour.' I had, in fact, put a piece of paper between the glass and the face of the watch, in order to see whether she would be able to distinguish the figures. On its being removed she told me the hour to the half-minute."

M. Charpignon makes the following remarks on this subject: "The somnambulic crisis tends to loosen the ties which bind the soul to the organic laws of the body. The more perfect the crisis, so much the more do the senses escape from their special localisation. *Any part of the organism may then*

receive the sensation as well as the apparatus which serves for this purpose in the ordinary state. The imponderable fluid which is the medium of the ordinary relations between the spiritual substance and the organism, is neither concentrated in, nor restricted or modified by the sensitive organs; it circulates uniformly in and through the whole organism, so that the soul may be impressed with the object about which it occupies itself, wherever may be its place in space, without requiring the physiological conditions that are commonly necessary for the exercise of the senses. Under these circumstances *perception is effected in most subjects at the parts where the nerves have their chief focuses of action*. Thus, as respects one, it may be effected merely through the closed eyelids; in another it will be through the epigastric region; in a third, some part along the track of the spinal cord. I have seen somnambulists who saw the object when enclosed in a box, who read in a closed book, who heard what was said in a distant place. All practical magnetisers could adduce analogous facts.

“This displacement, or vicariousness of the senses, has been most frequently observed to take place at the epigastrium; it has been noticed to occur more particularly in cases of spontaneous ecstasy. Thus, in these patients, when articles of food are placed on their epigastric region, at the soles of their feet, or elsewhere, the mouth makes the usual movements as in eating, and they have the taste of the substance so placed. But, in accordance with the physiological principles which I have exposed, I in nowise believe that the sensation is effected in the parts which the somnambulist regards as the sensitive centre. Sensation and perception *take place in the usual cerebral focuses, only the transmission is effected in an unusual way*. The optic, auditory, and lingual nerves are, as it were, elongated and compounded with the nerves of the periphery by means of the nervous fluid which circulates uniformly in all parts

without undergoing the special action of the sensitive organs." *

The theory of the nervous fluid being so diffused over the organism as to be capable of transmitting perception and sensation to the central organ is irreconcilable with some of the facts; for, admitting that other nerves may, under these peculiar conditions, vicariously fulfil the office of the special nerves of sight and hearing, the same cannot be said of taste, which requires the concurrence of several cerebral nerves; and as in this test the substances placed on the epigastrium or other parts, and designated by somnambulists, are known to the persons so placing them, it is not, I think, unreasonable to infer that successful trials as respects this sense are referrible to the mental sympathy that so frequently exists between the subject and the party *en rapport* with him; whereas the perception of objects, reading, &c., in this abnormal condition cannot be accounted for on the same principle, inasmuch as in many instances (as in some of those quoted, and when lines from a book opened at random, or writing, are read on the page being placed against the occiput, upon the epigastrium, or by means of the tips of the fingers) it often happens that no one in the room has any knowledge of the words so read till the somnambulist's accuracy is subsequently verified.

The preceding remarks can scarcely be considered as a digression from the subject, inasmuch as they go far to explain some of the phenomena of clairvoyance, in so far as respects the perception of objects presented to magnetic somnambulists; several instances of such possession of this faculty are recorded in the already quoted report to the Académie de Médecine, and the distinguished Parisian Professor of Medicine, Rostan, gave at the time his corroborative testimony to the existence of this power

* Op. Cit.

in the article "Magnetisme," in the "Dictionnaire de Médecine," wherein he remarked: "There are few facts better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch; ten minutes to eight.' M. Ferrus repeated the experiment, with the same successful result. He turned the hands of his watch several times, and we presented it to her *without looking at it*; she was not once mistaken."

M. Filassier thus expresses himself on this subject: "I caused all the lights to be removed, and we were in darkness. I took out my watch, with all necessary precautions against the somnambulist's seeing it, placed it on her forehead, and asked her the hour. After strongly concentrating her attention, she replied 'The large hand is on the 6 and the small one on the 7.' We then went into the next room and perceived that it was half-past 7 by the watch. I turned the hands several times without myself knowing the hour indicated, and I placed the watch with the same precautions on the occiput of the somnambulist. Her attention remained long concentrated; at length she said: 'The large hand is upon the 5, and the small one between the 3 and the 4.' I went into the next room and saw that it was twenty-five minutes past 3. Some of my friends repeated the experiment twice, placing the watch upon the somnambulist's epigastric region, over her clothes. She told the hour correctly."

M. Despine, late physician inspector of Aix-les-Bains, relates the following analogous case in his work: "Not only could our patient hear by means of the palm of her hand, but we have seen her read without the assistance of the eyes, merely with the tips of her fingers, which she passed rapidly over the page that she wished to read. At other times we have seen her select from a parcel of more than thirty letters the one which she was required to pick out;

also write several letters, and correct on reading them over again—always with her finger ends—the mistakes she had made; copy one letter word for word, reading it with her left elbow, while she wrote with her right hand. During these proceedings a *thick pasteboard completely intercepted* any visual ray that might have reached her eyes. The same phenomenon was manifested at the soles of her feet, on the epigastrium, and other parts of the body, where a sensation of pain was produced by the mere touch.”

The author of “Facts in Mesmerism,” in a more recent work, published with the view of refuting the opinions expressed in the “Quarterly Review,” that the phenomena of clairvoyance, like those of electrobiology and some other conditions of the system, were all referrible to the principle of suggestion, remarks:—

“The physician to the hospital of Antwerp, who had been much opposed to mesmerism, and had laughed with the world at the idea of clairvoyance, had the honesty afterwards to give in his adhesion to the latter phenomenon at least. He told me himself that a young lady whom he had known from childhood fell spontaneously, after experiencing some strong emotion, into a species of intermittent somnambulism, accompanied by an extraordinary development of faculties. The physician, a man of the exactest science and a great friend of Arago’s, tested the transposition (as it is called) of senses in the most rigid manner, and he assured me that he has convinced himself, not once, but a hundred times, that there was vision by the epigastrium. Writing, glided in, face downward, by himself under the bedclothes and held down on the pit of the stomach, was read without difficulty. Besides this, the patient would frequently announce the arrival of unexpected visitors, and describe their attire, and the objects which they held in their hands, while they were yet only approaching the house, and even perhaps a mile

away from it."† The following instances, related in the same work, occurred spontaneously in a subject not mesmerised. "A young lady, on being suddenly told of the death of her father, fell into a sort of somnambulistic sensitiveness. In this condition not only were the normal avenues of sense rendered so acute that she could by the smell hunt out a ball where the children had lost it in the grass, but there was also the development of a faculty, akin to visual perception, in the nerves of the extremities. Having received a letter from Lady B——, Mrs. B—— glided it under the sofa cushion, on which the sensitive was sitting. She inserted her hand also under the cushion, and with the palm pressed upon the letter, read accurately the greater part of it from the touch alone."

"A well-known divine (Dr. W.) came to a *seance* at which I was to mesmerise a patient remarkable for his power of reading and seeing objects by abnormal vision. He held his fingers pressed tightly down over the patient's eyes, who then named every object held before him. Surely if Dr. W—— did not hold down the eyelids to his satisfaction it was his own fault. Thus he let the experiment go on for two or three minutes, and then in a highly excited manner called out, 'His eyes are not shut; it is all a trick and pretence.' Some persons present, annoyed at the manner of Dr. W——, proposed bandaging the patient's eyes and stuffing with cotton, which was done. But in the meantime Dr. W—— had seated himself in a distant part of the room, where he turned performer himself. He got himself also bandaged without cotton and very loosely, and was writhing about in order to get the bandages displaced and to have a peep at a card which some one held before him. Such is the influence of name, that nearly all the persons in the room deserted the

* "Mesmerism Proved True," by the Rev. C. H. Townsend. Second Edition. 1855.

somnambulist to look at the mountebank tricks of the doctor. Though the sleepwalker sat with closely bandaged and wadded eyes, and *his back to the grimacing part of the company*, he described everything they were doing with the most comic humour, and he asked, 'What in the world is that gentleman in the chair making such faces for, and what is he giving himself such trouble about? Tell him from me that the card he is trying to see is so-and-so,' at the same time naming the card correctly."

I have thus endeavoured to show that perception independently of the usual organs of vision is not only possible, but that it is very often observed in the state of magnetic somnambulism, and sometimes in other abnormal conditions of the system; and that other faculties besides that of vision may in like manner be manifested under similar exceptional circumstances, without the concurrence of the organs which, in the normal state, are necessary for their manifestation, as will be further demonstrated in the following pages.

ADDENDA TO CHAPTER III.

INSTANCES of the so-called transposition of the senses have been frequently observed, even before attention was particularly directed to the phenomena of lucid somnambulism. Among subjects whose cases were made public in modern times, were some patients of Dr. Petetin, President of the Medical Society of Lyons, who accidentally perceived that one of them only heard when spoken to in a low tone, with his mouth close to her epigastrium. She likewise designated cards placed on this region, and could tell in the most complete darkness who came into the room.* Several of the ancient writers have recorded analogous facts that occurred in cataleptic patients; among others, Sauvages relates two cases in his "Nosology," and Professor Fouquet, of Montpellier, repeated all the experiments specified by Petetin on a cataleptic patient with similar results; and the distinguished Professor Dumas (also of the Montpellier Faculty of Medicine) remarked respecting these cases: "It is possible that by a singular combination of circumstances certain organs may become capable of acquiring properties and of performing functions foreign to them, and which even belong to very different organs. If rare and marvellous facts did not inspire me with considerable distrust, I might allege extraordinary transferences of the hearing and sight, which, *abandoning their proper seat, have appeared to be located at the pit of the stomach*, so that sounds and colours excited in that part the same sensations which are

* "L'Electricité Animale."

naturally perceived by the ears and the eyes. Five years ago a young girl who came to Montpellier labouring under an hysterical affection, complicated with catalepsy, presented an instance of this strange phenomenon. She experienced, while in her attacks, so great a concentration of the sensibility in the precordial region, that the organs of the senses seemed to be completely fixed there. She referred to the stomach all the sensations of sight, hearing, and smell, which were then not produced in their accustomed organs." *

* "Journal Général de Médecine," Vol. xxv.

CHAPTER IV.

SOMNAMBULIC LUCIDITY—DISTURBING INFLUENCES—THOUGHT-READING—INFLUENCE OF THE WILL UPON SOMNAMBULISTS—COMMUNITY OF SENSATION BETWEEN MAGNETISERS, OR PERSONS *en rapport* AND SOMNAMBULISTS—PHRENO-MAGNETISM—ILLUSTRATIVE CASES—RETROVISION—COMMUNITY OF SENSATION.

THE extraordinary power of perception treated of in the preceding chapter ought perhaps *à la rigueur* to be classed among the physical phenomena, inasmuch as the action of the nervous system (though not necessarily of the nerves of special sensation) appears to be requisite for its manifestation. The most commonly-observed psychical phenomena of lucid somnambulism are, however, of two kinds: first, clairvoyance, properly so called, in which objects and circumstances unknown to the magnetiser, or to any other person placed *en rapport* with the somnambulist, are designated by him (or her) whether they be present or distant; and secondly, the kind of clairvoyance (which is the most common) that is referrible to the power possessed by the somnambulist of reading the thoughts of the person *en rapport*, so as to be able to answer the questions asked, to describe a distant locality, the contents of a sealed packet or envelope, &c., with which the testing party is acquainted. Positive clairvoyance and the power of thought-reading are not unfrequently united in the same subject; the latter sometimes giving a clue to the former. Thus, a somnambulist, after accurately describing a distant friend of the questioner, can sometimes state what that friend is occupied about at the time, or, having described a distant residence by

means of thought-reading, will also describe the persons there, in the drawing-room, or in some other part of the house or grounds, and state what they are doing ; and these statements are found by subsequent inquiry to be true. This is termed *vue à distance*.

In the majority of clairvoyants the power cannot always be depended upon, and is restricted, more or less difficulty or hesitation being experienced (at sometimes more than at others) in its manifestation, even in the absence of the disturbing causes presently to be referred to. In the trials upon such subjects failures, or only partial success, are consequently of very frequent occurrence. On the other hand, some lucid somnambulists can respond with little or no hesitation to the tests of various kinds to which they are put in quick succession, until, if the *seance* be too prolonged, their powers becoming exhausted, they become confused with the variety of impressions to which they have been subjected in so short a space of time, and are often at fault, stating that they can no longer go on, and desiring to be awakened out of the magnetic sleep.

Facts of this kind have been so multiplied of late years, and their accuracy has been so fully verified by competent and impartial observers, that the belief in their reality is now pretty general among the more cultivated classes of society, though incredulity respecting them very naturally still prevails among the bulk of the community, because of the comparative rarity of these manifestations ; hence comparatively few persons have been enabled by personal observation to corroborate statements that are at variance with the results of every-day experience.

Somnambulant lucidity is not (as many persons suppose) produced by magnetising, or at the will of the magnetiser ; but the power supervenes spontaneously in a certain (or rather uncertain) small proportion of magnetised subjects, though it is not restricted to them, as the phenomena are occasionally observed under other conditions of the system, and

it may possibly tend to lessen the amount of prevailing unbelief, to advance some accredited instances of clairvoyance occurring independently of magnetism; the testimony thus furnished, in addition to the recorded facts of magnetic clairvoyance, will, I think, leave no reasonable ground in unprejudiced minds for questioning the reality of these remarkable phenomena. On this point being decided, we may then more justly perceive in what way, and how, such an extension of our knowledge is likely to be made available for practical and beneficial purposes.

The phenomena of lucid somnambulism generally requiring for their manifestation a concurrence of favourable circumstances, partial observers, no less than prejudiced opponents, on witnessing the failure of one or more trials, on account of such deficiency, have not hesitated to express their conviction of their non-existence, and have not unfrequently accused magnetisers and somnambulists of wilful deception; considering impartial observers who have had ample opportunities of forming a correct opinion of them, as being dupes of trickery; when very probably the cause of failure may have been referrible to themselves. All mental processes are confessedly liable to considerable variation from outward circumstances or emotive feelings, as is seen in daily life, and of which an apt illustration is afforded by stammerers, who, as is well known, are more at ease, and able to express themselves more readily, in the sole presence of relatives or of persons to whom they are accustomed, than when among strangers, especially among those who notice their infirmity, of which notice they are always apprehensive. Thus, also, when a somnambulist has reason to think that he is surrounded by an atmosphere of incredulity, as when before a large assemblage of scientific persons with preconceived ideas, or when opposition or scepticism is openly manifested, his lucidity is apt to be wholly at fault or imperfect. Many years ago, when incredulity respecting these phenomena was at its height in France,

a distinguished philosopher of that country observed in a standard work: "It is natural to suppose that the action may be deranged from accidental circumstances. Thus, because in some trials the phenomena of somnambulism have not been manifested, their existence is not on that account to be denied. We know so little about all the agents of nature, and their different modes of action, that it would be unphilosophical to deny phenomena, merely because they are inexplicable in the actual state of our knowledge." *

All persons who have had sufficient opportunities of observation agree that the presence of several individuals who are known to the somnambulist to be prejudiced against belief will often prove an impediment to his lucidity. I have seen several instances of failure from this cause in good clairvoyants, and Baron Feuchtersleben remarks on this point: "The presence of an indifferent or credulous spectator excites their antipathy, and they only produce their most astonishing wonders before believers, a fact of which I have often convinced myself."

The author of two of the best works on the subject—"The History of Animal Magnetism" and "Isis Revelata" (Mr. Colquhoun)—observes that "the supposed tendency of somnambulists, especially of females, to deception has been noticed by all elementary writers, and the circumstance has been ascribed to their vanity and desire of ostentation. I suspect, however, that it depends chiefly upon the importunity of those who place themselves *en rapport*, or upon the proceedings being badly arranged. I believe it has never been seen to occur in the highest stage of clairvoyance, in which the faculties appear to be in the highest degree spiritualised. We cannot, however, take too much precaution in questioning somnambulists, and in not too greatly taxing their powers, since they may be themselves deceived, or deceive others

* La Place, "Essai sur les Probabilités."

without wishing it. The thoughts and desires of the operator likewise produce a great influence upon somnambulists."

The Rev. Mr. Townsend observes: "I have often seen that if once somnambulists are deranged by the presence of objects that exert a disagreeable influence upon them, they become indisposed for the further exercise of their faculties. All that seems to imply a doubt of their sincerity greatly disquiets them, and will prevent the manifestation of their powers, and if they have to encounter a high degree of scepticism and hostility to magnetism, they will become reserved and irritable, and will fail in all that they undertake. I have found, also, that the sensibility of clairvoyants may become exhausted by the multiplicity of experiments, and their too rapid repetition. Sometimes, after having correctly described several objects, the somnambulist would begin to make mistakes, and evidently to guess instead of to perceive. At other times he would push back the cards and books presented to him, exclaiming, 'Now I can do no more,' but when he was allowed to remain quiet for some time, he regained his powers of clairvoyance."*

The same writer subsequently remarked on this subject: "It was impossible for me to doubt that the state of my body and mind, or of both together, acted upon the somnambulist. On the days when my thoughts were preoccupied, or my health a little out of order, E. A., while in the mesmeric condition, was depressed, without vivacity, and but little disposed for exertion. Atmospheric variations seemed also to affect her. These circumstances have been too often forgotten. Many failures that have led to the belief that mesmerism was trickery, are attributable to the disturbing causes above mentioned, or to the absence of the necessary conditions for ensuring success.

"Forgetful that mesmerism is no less a vital and mental than a physical phenomenon, and that mind

† "Facts in Mesmerism."

and life are in opposition to the laws of the material world, adversaries have expected to see in it an operation as constant as the galvanic battery, or the electric phial.

“That there has been deception on the part of *soi-disant* somnambulists, and those of inferior lucidity, will not be denied by the warmest partisans of magnetism; but even in the best subjects lucidity cannot always be counted upon beforehand, and in most instances the failure of experiments upon them is referrible to one or the other of the above-mentioned causes, and sometimes to their combined action.” *

The writer of a modern work on magnetism, referring to the failures of lucid somnambulists, observes: “How is it that the faculty of thought-reading is so often at fault? Several reasons may be assigned for this circumstance. In the first place, it is difficult for many people to have their thoughts clear and distinct, so as to fix them upon a single object, though this is necessary for them to be comprehended by somnambulists. There may likewise be so much antipathy between the parties that no *rapport* can be established; or it is so imperfectly established, that it gives rise to vague or erroneous answers, notwithstanding that the somnambulist may be otherwise a very lucid one. The constant vagueness of the thoughts occurring in some persons, which perhaps they cannot help, misleads the somnambulist by presenting to his mind a number of objects at once, all equally undefined. The brain, moreover, becomes at length fatigued, so as no longer to be able to reproduce the thought of the interrogator; the fluid becomes exhausted from similar sensations being repeatedly experienced, and the manifestation of lucidity accordingly becomes slower, more difficult, and is sometimes impossible. The subject becomes confused, false ideas arising from the sensations becoming mixed up with those presented to his mind by the ques-

* “Mesmerism Proved True.”

tioner; he falls into a kind of delirium, and talks nonsense, which affords grounds for the triumph of sceptics; as if a lucid somnambulist is to be exempted from the operation of the laws affecting human nature, which restrict within certain limits the use of our most precious faculties."*

Many years ago the editor of the "British and Foreign Medical Review" observed with respect to the then more generally prevailing incredulity on the subject: "The time is come that so far as it [lucid somnambulism] may appear false, it can only be put down by calm and unprejudiced inquiry. From the curious and extraordinary accumulation of records amassed by animal magnetisers, we have from the beginning been very much persuaded that at the foundation of all the extravagances of mesmeric disquisitions there would ultimately be discovered some truth. We admitted the phenomena of somnambulism to the exclusion of clairvoyance and the other phenomena comprehended under the term lucidity; these latter, however, we only rejected as unproved."

The following few illustrative instances, together with others introduced in the course of this work, may suffice to confirm the justness of the preceding remarks.

Dr. Despine, late inspector of Aix les Bains, records the following instance, in which, as respects community of thought, the will of a magnetiser was able to neutralise the effect of another magnetiser who was endowed with less power: "What most surprised me was to see the Count suspend by the action of his will the magnetic *rapport* previously existing between the somnambulist and myself, and to re-establish it at his pleasure, or in accordance with the desire expressed by others. This experiment was often repeated, and Isaure did or did not hear me according to the good pleasure of the Count. He neither touched her directly nor indirectly. We even

* Morin, "Le Magnetisme Expliqué par Lui-même."

conversed in writing, in order to remove from those present all suspicion that the subject, notwithstanding her eyes were closed, might have heard us, or understood us if signs were made, and thus have complacently submitted to the will of the magnetiser. The Count, moreover, varied the experiment in the way I desired. He said not a word, and yet he could cause to be executed the orders which I transmitted to him in writing, at the very moment that I specified.

The following instance, recorded in Mr. Townsend's "Mesmerism Proved True," is more curious, as exemplifying the effects of the unexpressed will being exerted on a person not in the magnetic sleep; "M. de Constant placed one of the girls at a table with a book before her, out of which she was to read. She was not asleep mesmerically, though she had been so in the course of the evening, and was much under the influence of M. de Constant, who stood two yards behind her chair. I was invited to stand close to him and to touch him gently, when he was to stop the girl in her reading by his silent will. Five times running she was arrested in her reading by the exertion of M. de Constant's will, instantaneously, sometimes in the middle of a word. On examination, her mouth was found to be paralysed, stiff, and partly open in the position it had assumed to form the syllable. To unparalyse the mouth, he was obliged to make 'passes' over it."

Relating another case of this kind, Mr. Townsend says: "The mesmeriser standing behind the patient's chair, the different doubters then handed silently to him slips of paper, on which each had written what he was to do, and in no one single instance did the mesmerised girl fail to perform the same motion."

The author adds: "I remarked that they [imitative movements] took place more especially when my attention was directed to their production. Once I arranged with a friend to place my hand in my coat pocket, on a sign being made by him; the somnam-

bulist immediately put her hand behind her in a similar position to my own. This same friend endeavoured by every means to put the somnambulist at fault, and imitated my actions, such as rubbing his hands, coughing, &c., in order to make Anna do the same, and thus prove that she was guided by sound, and not by sympathy of movement. The patient was not, however, in the least affected by these artifices."

In another case two subjects were sympathetically affected by Mr. Townsend's acting on one of them. "If," says he, "the young man rubbed his brow, the lady rubbed hers also; if the lady bent her head back, the young man bent his head back. I found I could, by only acting on one, influence the two simultaneously, just as if I held the wires of two puppets. If I attracted the arm, or leg, or head of the one, the corresponding arm, or leg, or the head of the other performed precisely the same motion. Nay; I could make their mouths open and shut at the same moment. See each other they could not, for they were both leaning back in their chairs."

An American writer relates the following case:—

"President Covert called the magnetiser into an adjoining room, the door being closed between them and the subject of the magnetic influence, and requested him, in a low tone of voice, that could be heard by no one but themselves, to will that his subject should leave her seat, come into the room where they were, and seat herself in a designated chair, there being many other chairs in the room. The magnetiser did as he was directed, without moving any part of his body. Immediately she opened the door, entered the room, and passing to the other side of it, sat down in the very chair referred to, her eyes being all the time perfectly closed, and the magnetiser, we repeat, giving not the least indication of what he willed her to do. He then, at the President's request, willed her to go and seat herself at the piano to entertain them with music and singing; this she did accordingly. Facts of the most

authentic character, and bearing with equal force upon the same conclusion, might be multiplied to any extent.”*

Respecting this class of phenomena, M. Charpignon remarks in his work already quoted: “I have often formed in my mind fictitious images, and the somnambulist, when questioned, has seen these images as realities. I have often obtained from somnambulists a word, a sign, an action in accordance with a mental request. Other persons addressing questions to somnambulists in foreign languages unknown to them, have received replies indicative of a knowledge of the sense, but not of the idiom in which the speaker expressed it; for, if he spoke without understanding what was meant, the somnambulist was unable to seize the sense of the question. In order for the thought to be clearly perceived, the somnambulist must be placed in direct *rappor*t with the person.” (There are, however, exceptions to this rule.)

Mr. Brindley, a medical practitioner in Shoreditch, records a case of thought-reading, occurring in one of his patients, in the “Zoist.” “A question,” says he, “was transmitted to me in writing—viz., ‘If you *will* that she should hear me when I speak to her, will she hear me, and *vice versa*?’ I immediately passed to the other side of the room, and on a sign being given, I willed that she should hear the person speak. He spoke; she answered. The sign for the contrary was then given. I willed that she should *not* hear him. He spoke, but she did not answer. The sign was repeated, and the same result obtained ten times, according to the will of the operator. I was then requested to ask her what I was thinking of; the subject of thought being suggested to me by one of the persons present. She immediately replied, that I was thinking of the funeral procession which had just passed, and she was right. The same experiment was several times repeated with success, the subject

* Mahan’s “Modern Mysteries Explained.”

of my thought being each time suggested to me by different persons."

PHRENO-MAGNETISM.—This variety was likewise manifested by Mr. Brindley's subject. Several years ago, repeated public exhibitions were given in London and elsewhere of so-called phreno-magnetism, corresponding manifestations being made by the individuals magnetised in accordance with the [phrenological] organs supposed to be excited, by touching or pointing to the part of the cranium covering the organ. The subjects then exhibited, in the most forcible manner, by their language, expression of countenance, gestures, and attitudes, the functional activity of the excited organ. For instance, on the operator's finger being placed upon or over the part of the head corresponding to the organ of veneration, an attitude of profound devotion would be assumed by the subject, who perhaps would give utterance to religious sentiments, to a prayer, or chaunt a verse from a well-known hymn. If the finger were then transposed to an organ of an opposite character—as, for example, combativeness or destructiveness—the entire appearance of the subject would undergo an instantaneous change; he would, while using corresponding language, strike at the persons near him, or break and destroy anything that came in his way. On the finger being transferred to benevolence, self-esteem, or any other organ, corresponding sentiments and actions would be manifested. Having several times witnessed analogous results on a variety of subjects, some of whom were well-known persons, who, forming part of miscellaneous assemblies, voluntarily submitted themselves to the trial (which however, failed in several unsusceptible individuals), and feeling convinced that the experiments were conducted in good faith, I concluded that the effects produced depended, not, as was generally supposed, upon excitation of the phrenological organs, but upon the reflex action of the thought and will of the operator upon the mind of the subject. This was likewise the

opinion of Mr. Colquhoun, and others who have directed much attention to the question. "If," says M. Charpignon, "a magnetiser who is ignorant of the phrenological localisation of the organs, touches at random the head of a magnetised subject, he will obtain no result. I have excited in various degrees sentiments illustrative of poetry, prayer, anger, &c., but in no case was the point of my finger directed to the corresponding phrenological organ; the real operating power is the consciousness which the magnetiser has of what he desires, and the will to produce it. Then, what he has in his thought in an abstract form, is reflected in the mind of the somnambulist, whose organs actively manifest the *idea*, realising it by actions, if his personal moral force does not act antagonistically."*

Dr. Haddock, of Bolton, remarks on this point: "I have seen some of the phrenological sentiments excited *without touching the head*. Thus, upon simply taking my subject by the hand, and silently thinking reverently of the Deity, she has fallen down on her knees, and manifested the most profound veneration. On other occasions, when I have had several subjects mesmerised at the same time, on touching and exciting the organs in the head of one, the others, without any touch or connexion, or any knowledge of my action, have manifested the same sentiments, and each according to their peculiar genius and temperament."†

Phrenologists, however, see in these exhibitions the effect of an excited state of the organs. Thus, Dr. Elliotson remarked in the "Zoist:" "I have never produced any effect by simply willing. I have never seen reason to believe that I could heighten the effect of my processes by exerting the strongest will, or that I lessened them by intentionally thinking of something else, and endeavouring to bestow no more

* Op. Cit.

† "Somnolism and Psychism." Second Edition, 1851.

attention to what I was about than was just necessary for carrying on the process. I have excited the organs with my fingers just as well when I was thinking of other matters with my friends, and momentarily forgetting what I was about, but I have always failed, however much I willed, when I have directed my finger to another organ than that which I wished to excite intentionally, or have accidentally misdirected my finger."

Dr. Gregory expresses a similar opinion. "Phrenomagnetism," he says, "is not the result of mental sympathy or of reflex action. Whilst the operator is calm, the subject may be very agitated. Accidental emotions in the former are very often not communicated to the latter, who may be giving at the same moment a representation of some passion in the most natural manner.

"When the operator, as frequently happens, is just as ignorant of phrenology as the patient, he is surprised and confounded by the results, because in touching a part he did not know its function, and consequently exerted no volition with reference to it; and, notwithstanding, the manifestation will take place in this case just as well as before. In fact, it often happens that an operator who knows phrenology has the intention to touch one organ, and in turning round to speak to some one, he touches another, having the idea of the former present to his mind; or else his hand slips from one organ upon another; he is then surprised at what seems to him a false result, until he perceive the cause, and all this occurs when the subject has no knowledge of phrenology."†

Amidst the conflicting opinions on this point the testimony appears greatly to preponderate in favour of the former, as might *à priori* be supposed it would.

The power of thought-reading is possessed by some individuals when in their natural state, and is some-

† Letters, &c.

times publicly exhibited, as in the case of the "Mysterious Lady," who many years ago attracted attention at the Egyptian Hall, and recently by Mdle. Prudence, who daily, for several months, appeared at the Colosseum; the persons possessing this faculty being able to designate without hesitation the peculiarities of any number of objects taken in rapid succession from the audience by the exhibitors, with whom they are in mental *rapport*. When at Rome several years ago, I was present at a representation of this kind, given in a theatre. The subject, a young girl ten or twelve years old, with bandaged eyes, but in her normal state, was seated on the stage, while her father went among the public assembled in the boxes and pit, collecting from persons in quick succession a variety of objects which she minutely described. On his approaching me I gave a ring, which the daughter immediately said was a ring with a large white stone. He was about to return it to me, when I expressed a wish that she should say what was engraved on it. He remarked, "I have not seen it myself yet," and looking attentively asked what there was, to which she replied, "The head of an animal, a stag's head." I observed, "She is in mental *rapport* with you, and thus reads your thoughts with reference to the tests proposed." "Of course," he said, "that is the only way it could be done; we make no secret of the matter."

M. Robin has likewise recently given an exhibition at the Egyptian Hall (as he had previously done in London), of which this manifestation formed a part, the subject being his wife, who experienced no hesitation in designating the varied objects given to her husband, who prefaced this part of the entertainment by saying, inasmuch as some persons thought it was the way in which the questions were put that gave a clue for the description of the object, he should not put any question, but should merely ring a small hand-bell, to intimate to his wife (whose eyes were bandaged) that he had taken a fresh object from one of the spectators.

An exhibitor whom I have several times seen (M. de Caston) possesses himself the faculty of reading the thoughts of any of his audience, with reference to the tests proposed, he not being seconded or assisted by any one.

The following is one of his manifestations of this power, which he designates in his programme as *la divination de la pensée*. His eyes being padded over with wadding, and bandaged by any one of the audience, the exhibitor gropes his way down from the platform to distribute to any persons who choose to take them, tablets, and chalk or pencil, wherewith to write on them whatever they please—as a series of names of celebrated artists, authors, &c., the towns through which they would pass on making an imaginary journey, dates referring to historical events, &c. He then tells the holder of each of the tablets what he has written and what it refers to. On one of the occasions, when I tested his power, I wrote three dates. He said, “The first is the 2nd December,” referring to Louis Napoleon’s *coup d’état*; “the second is the date of the origin of the French Revolution, 1789; but,” he added, “you made a mistake, you at first wrote 1799, and then effaced the first 9, replacing it by the 8; the third date has reference to an event connected with the Stuarts; two of the figures are alike, 1678.” I said, “How can that be? You have just said that two of the figures are alike.” “Very true,” he replied, “it is 1688.” A gentleman sitting not far from me had written down the names of a dozen literary and artistical celebrities, which, like the other trials, were correctly told. M. de Caston likewise plays a game at cards (*piquet*) with any one who chooses, his eyes being padded over and bandaged, a thick cloak in addition covering his head down to the waist. In this state he deals and plays correctly without hesitation, which circumstance is evidently not referrible to thought-reading. He has lately been giving daily exhibitions in a public hall in Paris.

M. Cazeneuve, who calls himself the prestidigitator to the Emperor of the French, is accompanied by a Mdlle. Alice, who likewise manifests this power, without any special *rapport* being established between her and the party who tests it. Any of the spectators, on thinking of a sentiment or passion, as joy, anger, &c., and willing, without speaking, that it should be represented by the subject, finds it expressed in her countenance and attitude. An acquaintance of mine wrote on a slip of paper, and placed it in his closed pocket-book, which he passed to Alice, who, putting the book to her forehead, said, "It is No. 14 you have written," which, it is almost needless to observe, was exact. A bag containing a great number of small balls (*jetons*), with numbers marked on them, is passed along the assembly, a *jeton* being taken by as many persons as choose to do so, and the subject tells each person the number he or she may have drawn, while standing with her back to the company, and her eyes being bandaged. The clairvoyante names cards or other objects placed behind her. She also, when in a position which renders her quite unable to see the movements made, will continue to sing so long as is desired by a sign previously agreed upon—as long, for instance, as a cane in the hand of a spectator is held up; and ceases singing the moment the cane is lowered.

RETROVISION.—This remarkable faculty, which is likewise doubtless referrible to thought-reading, is occasionally possessed by persons in their normal state. The celebrated religious and moral writer, Zschokke, possessed at times this power, of which he gives an account in his "Autobiography." He could bring before unknown individuals several of the circumstances of their past lives in detail, which they may have forgotten, till thus recalled to their memory.*

* See Appendix. Many instances are recorded of persons who, when in circumstances of imminent danger, as from

Schubert, in his "Symbolik des Traumes," relates the instance of a youth seventeen years of age, who could tell the most secret thoughts of all persons who visited him, and what they had previously secretly done or said. He remarks respecting the manifestation of this power in magnetised subjects: "There is developed in them a prophetic faculty, not only as respects the future, but also the past. In these cases the somnambulist recalls, with surprising clearness, events long forgotten, which had taken place in his waking state, and it often happens in dreams that we recollect forgotten circumstances that occurred in the years of our childhood. Here, likewise, the prophetic knowledge may extend to others who are bound to the somnambulist by the ties of relationship or of friendship; he can, in certain cases, accurately recount the past circumstances and peculiarities which have reference to existing disease, but of which the suffering person had lost the recollection."

The nineteenth volume of Defoe's "Miscellaneous Works" (Oxford, 1840) is taken up with the "History of the Life and Adventures of Mr. Duncan Campbell, who, though born deaf and dumb, writes down any stranger's name at first sight, with their future contingencies of fortune, now living in Exeter Court, Strand."* (London, 1720.)

drowning or otherwise, have had the prominent events of their past lives pass before their minds in an inconceivably short period of time.

* The account is prefaced by the following remarks: "Since there does not exist such a man in London, actually deaf and dumb, who does write, read, and converse as well as any body; who likewise, by a presaging gift, can set down in writing the name of any stranger at first sight, tell him his past actions, and predict his future occurrences in fortune; and since he has practised this talent as a profession in London, for a long series of years, with great success, upon innumerable persons of every state and vocation in life, will it not be wonderfully entertaining to give the world a perfect history of this so singular man's life?"

In the appendix will be given an abstract of the leading features of this remarkable history.

A Parisian journal (*La Presse*, March 3, 1864) thus noticed two public exhibitions of this faculty: "M. Desbarolles gave a few days ago two conferences, one at the Cours Agricole, the other in a saloon of the Hotel de Ville. After showing on physiological grounds the possibility of chiromantic revelations, he publicly made an application of his system on the persons present, revealing the principal events of their past lives, such as the changes of fortune, the great griefs they had experienced, the nature of the diseases by which they had been afflicted, and the date of their occurrence; as also the actual weak part in the health of those who consulted him, all being told them with inconceivable exactness. At the Cercle Agricole his wife gave on the *entresol* the counter-proof of these experiments, by repeating to the persons who had been previously examined by her husband on the first floor the same prognostications as he had made. M. Desbarolles declared himself ready publicly to repeat his experiments before any assembly of physicians who would invite him so to do."

SYMPATHY OR COMMUNITY OF SENSATION.—This phenomenon is very commonly observed between lucid somnambulists and the magnetiser, or the persons in *rappor*t with them, the sensations produced or occurring in the latter being immediately experienced by the former, who, as usual, are insensible to ordinary impressions made on the organs of taste, smell, or touch. "It sometimes happens," says Dr. Gregory on this point, "that if the magnetiser suffers from some pain when he is magnetising a healthy, but susceptible person, that the pain is transferred from him to the subject. I have seen a headache thus transferred to the patient, which lasted the whole day, whilst the magnetiser was immediately and completely relieved. Many analogous cases are recorded."

"A gentleman of our acquaintance," says Mr. Mahan, "called a magnetiser aside, and while speaking to him, put a phial of hartshorn to his nose. 'Do take that from my nose,' instantly exclaimed the subject.

The world is full of facts of a precisely similar nature, wherever mesmeric phenomena have been witnessed."

If a sensation be attempted to be produced on the subject different from that experienced by the magnetiser or person *en rapport* the attempt fails. If, for instance, the magnetiser puts salt into his mouth, and if sugar be put into the mouth of the somnambulist, the latter will taste the salt, and not the sugar. On one occasion I tested the community of feeling upon the celebrated somnambulist Alexis, who had not been previously subjected to a trial of this kind. His magnetiser, M. Marcillet, being behind, and quite out of sight of Alexis, whose eyes moreover were bandaged, I suddenly pricked his left elbow, upon which Alexis put his hand to his left elbow, complaining of pain there. I then pinched the magnetiser's right little finger, and Alexis felt his right little finger pinched. There could be no collusion or mistake here, as neither of them knew of my intention, which indeed was unpremeditated on my part, the thought arising in my mind at the time.

The effects of sympathy or community of feeling and action were shown in a very marked manner in the course of a severe case of hysteria and lock-jaw, of eighteen months' duration, which was treated by magnetism at Vevay. Besides the lock-jaw, which rendered the patient incapable of taking nourishment, and occasioned extreme emaciation with rapidly increasing weakness, there was also contraction of the limbs and dimness of sight. "We expected," says Dr. Gueneau, who reported the case, "and even hoped for her death, as the only possible termination of such prolonged suffering, when Mr. Bailey arrived at his residence and devoted himself to her treatment. At the very first trial, he succeeded in putting her to sleep, and *in opening her hands*, the right having been *previously closed for a twelvemonth*. He next opened her mouth, but deglutition continued impossible, and without this there was no hope of recovering a person who was dying of inanition. The Hon. Miss Boyle

then advised Mr. Bailey to take advantage of the sympathy often existing between mesmeriser and mesmeree, saying, "When you play the piano in the presence of your niece, while she is in the mesmeric sleep, she repeats with her fingers the same notes which you struck; do the same with your patient; swallow before her, and she will imitate you." Mr. Bailey followed this advice; he mesmerised the jaws and neck, and breathed into the mouth of the patient to mesmerise her tongue, and then poured in some milk, placing his thumbs on those of the patient; he then swallowed some water; Mdlle. P. immediately made an effort to swallow, and gulped down at once all the milk in her mouth."

A short time afterwards, the report proceeds: "To-day Mdlle. P. is almost completely cured; both her eyes are open; her mouth opens freely and easily; her powers of mastication and deglutition are perfect; her appetite is excellent; all her functions are regular. The arms and legs have regained their suppleness; she walks up and down stairs, but never sleeps except by means of mesmeric 'passes.' "

I am personally acquainted with Mr. Bailey, who is a gentleman of independent means, residing near Vevay in the summer season, and who confirmed to me the correctness of the above statement, which was communicated by Miss Boyle to Dr. Elliotson.

It is perhaps scarcely necessary to repeat that it is chiefly by the power of thought-reading that somnambulists can respond to the various tests proposed during the *seances*, public or private, in which their lucidity is tested.

The principle is the same, whether the subject be requested to describe the distant residence or a friend of the questioner who holds his hand, whether it be a trinket or other object carefully enclosed in a parcel, or written words put into one or more envelopes; these are all known to the interlocutor, who is requested by the somnambulist, if he finds that he is making mistakes, to fix his attention on the proposed test.

The manifestation by somnambulists of sympathetic consciousness and feeling with the magnetisers or the persons placed in temporary *rapport* with them, must not be classed with the effects obtained by electro-biologists from their susceptible subjects, who are not in the magnetic state, but are perfectly awake, and whose feelings and volitional power are for the time under the control of the more energetic will of the operator, who, by forcibly and repeatedly expressing the ideas he wishes to impart to the subject, at length succeeds in impressing his or her mind with the same ideas, so as to make them believe and act in accordance with his suggestions—for instance, that a glass of water presented to them is and tastes like wine or spirits ; that a stick or any other substance placed in their hand is light or heavy, hot or cold ; that they are unable to rise from their seat, to speak, open their eyes when closed, &c. In similar cases, all the results are referrible to the influence of the suggested ideas paralysing the volition of the subject, or producing such an alteration in his sensibility, as to render him incapable of a right judgment with reference to the experiment to which he is subjected, though in all other respects he retains perfect consciousness ; whereas, in the trials made upon individuals in the magnetic state, with respect to community of thought, feeling, or taste, the operation is of a purely mental kind. Nothing need be said by the magnetiser or experimenter *en rapport*, who may even be behind, or otherwise out of sight of the somnambulist, whose eyes may also be securely bandaged over.

Dr. Macario, adverting to this part of the subject, observes : “ Of all the faculties of somnambulists, the transmission of the thoughts of the magnetiser is that which the least shakes our belief, and which consequently reckons the greatest number of believers. I have witnessed this phenomenon in company with several physicians of repute. This is what we saw : On the magnetiser simply willing it, a male som-

nambulist began to sing an air of an opera, or a romance which is mentally indicated to him by the magnetiser ; and he ceased singing in the midst of a phrase or of a word, as soon as the magnetiser mentally ordered him to be silent.

"We took all imaginable precautions against being made the dupes of trickery. The somnambulist had a thick bandage over his eyes, which completely intercepted the transmission of luminous rays, and the magnetiser was placed at the distance of several yards behind him, no material means of communication existing between them. It was one or the other of us who intimated to the magnetiser, by means of a sign agreed upon beforehand, when to cause the somnambulist to sing, and when to stop."

"On another occasion, Dr. Gromier, after having, by magnetising, put to sleep an hysterical woman, asked her husband to allow him to make an experiment, and this is what occurred : Without saying a word, he took her (mentally) out to sea ; the patient remained quiet as long as it was calm, but on the magnetiser raising (in his thought) a terrible storm, she began to cry out and to hold fast the objects within reach, in order to keep herself steady. Her voice, her tears, and the expression of her physiognomy, showed the great fright she was in. He then gradually reproduced a calm, and in proportion as she supposed the vessel to roll less, the mind of the somnambulist became tranquil, though she still retained a gasping of the breath, and a trembling in all her limbs. "Never take me to sea again," she fervently exclaimed. "And that wretch of a captain who would not let us go on deck." "This exclamation surprised me the more," said M. Gromier, "as I had not given her the slightest intimation of the nature of the experiment I was about to make."*

* *Op. Cit.* I have long been personally acquainted with Dr. Macario, and can vouch for his high standing in the estimation of the profession in France, and for his accurate powers of observation.

The following remarks occur in the "National Review" (July, 1858), in the article, "Ghosts of the Old and New School:"—

"There are much completer stories than these [quoted], where the minutest details have been found and made to correspond; and there are the stories of Scottish second-sight, of which Dr. Ferriar gives one or two singular instances, vouching for their accuracy without giving any explanation of them. Of his often-referred-to work, it is impossible not to observe that it contrasts strongly with its pretensions; and that the fact of spectral illusions does not meet many of the cases he himself adduces.

"Doubtless there is a border-land of matter and spirit, in which lies at once the most perplexing and the most interesting field of human investigation. That the phenomena are most difficult of observation, the evidence of facts extremely precarious and unreliable, and especially hard to value, are only reasons why the scrutiny should be most searching, and the inquiry conducted with the utmost deliberation and caution.

"There are sets of facts that demand a more searching and persevering investigation than they have yet received, either that they may finally be disposed of as false, or reduced to scientific order. Such are the appearance of ghosts, the power of second-sight, of clairvoyance, and other phenomena of mesmerism, the nature of sleep and dreams, of spectral illusions (in themselves a decisive proof that the sense of sight may be fully experienced independently of the eye), the limits and workings of mental delusions, and enthusiastic excitement. But these things have little interest for the mass of scientific minds; they are at once remote from their sympathies, and irritating from the way in which they elude the intellect, used only to grapple with definite exactly-ascertainable minutiae."

The higher order of phenomena referrible to clairvoyance requires separate consideration and illustration.

CHAPTER V.

SECOND-SIGHT—SCHAMANISM—CLAIRVOYANCE—ILLUSTRATIVE CASES—ALEXIS DIDIER AND ROBERT HOUDIN—CLAIRVOYANCE SUBVERSIVE OF MATERIALISM—THEORETICAL EXPLANATION OF THE PHENOMENA.

INNUMERABLE instances are recorded of the possession of the faculty of clairvoyance by persons in the normal state, in sleep, and in some abnormal conditions of the system, and this is the most remarkable characteristic feature of magnetic somnambulism. A modification of the power under the name of second-sight appears to have been very prevalent formerly in certain localities, where a simple mode of life distinguished the inhabitants, who had little communication with the rest of the world, as in some parts of Scotland and in the Hebrides. The second-sight, by which a distant individual, though unknown to the seer, could be accurately described by him, was often combined with the power of prevision, respecting the time of the person's arriving at a place, and especially as regarded the occurrence of events, favourable or the reverse, to individuals known to the seer, or whom he may have met without previous knowledge. According to the most authentic accounts, the seer is mostly of the male sex, and in good health; but at the time of the *sight*, which comes on suddenly, he appears to be entranced, or in a state analogous to ecstasy, his senses being often closed to outward impressions, unless with reference to the object of his preoccupation, respecting which he can answer questions. Second-sight is said to be still of tolerably frequent occurrence in parts of

Norway and other unsophisticated northern countries. "At the moment of the *sight*," says Dr. Ennemoser, "which may come on unexpectedly and suddenly in the night, or in the day-time, the seer is fixed and immovable, with open eyes. He sees and hears nothing of what is going on around him. He predicts future events; it is as if a distant portion of time and space were spread out before him like a picture—as, for instance, the occurrence of death the approaching arrival of persons who may be at the time a hundred miles off, battles, sea-fights, &c. In second-sight the speech and mode of expression are frequently symbolical, and their meaning becomes explained by the subsequent events. The *sight* may sometimes be communicated to others by taking their hand, or even without contact, so that persons separated by a considerable distance may have at the same moment the same perception by second-sight. Should the seer be taken to a distant part of the world he loses his power, but regains it on his return. Second-sight differs from dreaming and from somnambulism, inasmuch as the seer has a full recollection of all that occurs to him, and is completely awake. Within the last century second-sight has become very rare in Scotland, but it is still very common in Demark." *

Schubert, in his "*Geschichte der Seele*," describes phenomena of a peculiar kind, which are observable in Northern Asia, in the state termed Schamanism, a species of ecstasy into which the individual affected falls after experiencing violent convulsive movements of the limbs, the head being whirled about so fast that "it is like a ball tied to the body by a cord." The attack is voluntarily induced by the subject drinking a stupifying beverage, and inhaling in the intervals of the movements the fumes of strong tobacco. Its approach is announced by symptoms resembling those which accompany an epileptic or

* "*Geschichte der Thierischen Magnetismus*."

apopleptic fit. The *Toll-danzer* falls motionless to the ground, and violent convulsions ensue; sounds are emitted from his chest, resembling a deep howling of the wind. At length the state of syncope or ecstasy supervenes; a violent perspiration not unfrequently in this, or in the preceding stage, breaks out all over the body. The subject sometimes passes spontaneously out of this condition, but most frequently he is awakened by the clashing of metallic instruments or by other artificial means to the state in which his revelations are made. His face is then flushed, his eyes have a wild look, and his limbs are affected with an uncontrollable trembling.

"Von Matjutschen, who accompanied Colonel Wrangel in his expedition to the North Pole, was on one occasion an involuntary and at first an unwelcome witness of these exhibitions. The ecstatic had never before seen the stranger, nevertheless he gave such replies to his queries as proved by the result that he possessed the gift of second-sight. Like a magnetic clairvoyant, he gave a correct statement of the actual condition of a distant friend of the inquirer, who had been rescued from drowning, as also of the state in which then were some of his relations at home. The paroxysm ends as it had begun, by the recurrence of the convulsive movements, until the 'Schamann' is restored to his normal condition, knowing nothing of what had taken place.

"A somewhat analogous phenomenon was observed by Olaus Wormaus in the Lapland jugglers, except that the *vue à distance* occurs while the individual is in a state of deep syncope, like apparent death, which usually lasts twenty-four hours, and Schäfer affirms that the friends on these occasions take pains to prevent any one from touching the stiffened body, or making any loud noise, and especially from calling the sleeper by his name, as his being suddenly awakened is likely to be attended by serious consequences, which, in some instances, have terminated fatally.

"The Laplanders of the present day are still, according to Hochstrom's description, of a similar psychical disposition as has been noted in former times. Any sudden noise, even that occasioned by a spark from burning wood, sometimes gives rise to convulsions and fainting. The inhabitants of the Shetland and Feroe Islands are similarly circumstanced, and many instances of second-sight have occurred there in recent times, in persons who were in a state resembling the ecstasy of the Laplanders. These islands, which at an earlier period were considered as the special locality for the manifestation of distant or second-sight, are during the greater part of the year excluded by a stormy and rocky coast from communication with the rest of the world, and by a misty atmosphere even from the light of heaven, while the monotonous stillness of summer is rarely interrupted by any other noise than the screaming of sea-birds. The approach of a stranger produces, it is said, on some of these islanders such an extraordinary excitation that they are seized with an irresistible tendency to cough. Some, even when an approaching vessel is yet far off, can tell the number and appearance of the new comers. This is not the only manifestation of their faculty, for they can often predict the destiny of their relatives and friends.

"Distant sight and distant feeling (*Ferngefühl*) of the soul," adds this author, "is likewise a peculiarity of ecstasy, dreaming, fainting, and apparent death. The cases in which a far-distant friend or beloved one, when at the point of death, or in other eventful circumstances, appears to stand before the seer, who may even think he hears his voice, though at the time he may have been thinking of something else, and may not have had the slightest knowledge of the sickness of the loved person, are too well authenticated to be denied. A near relation of mine, whose mind is not likely to be misled by any self-deception, had an experience of this kind at the time of the

death of his mother, who was at a great distance from him.

“By this opening of the inward sense the somnambulist can see a locality in which he has never been, and of which he has never heard. One of the persons so endowed perceived with remarkable clearness while in the sleep the whole proceedings preparatory to a robbery about to be effected in a distant house, and the result proved that he had not been mistaken.”

Several examples of second-sight or distant vision occurring spontaneously in persons in health are recorded by ancient writers. Mr. Townsend, in “Facts in Mesmerism,” quotes the following from the history of Apollonius the Tyanean, with reference to the circumstances attending the death of Domitian:—

“All this happened at Rome, and all this Apollonius saw at Ephesus, as if he had been present at the transaction, which took place about mid-day in the Emperor's palace, at the time when Apollonius was walking and disputing among the trees near the town. At first he let his voice fall as if alarmed at something; he then went on conversing, but in a lower accent than usual, like to the persons whose thoughts are engaged with something different from what they are saying; at last he became quite silent, then, fixing his eyes steadfastly on the ground, and advancing three or four steps, he cried out, ‘Strike the tyrant! strike!’ This he did, not like one who guessed at what was passing from seeing its image in a mirror, but from literally seeing it, and as it were promoting it. His vision of the plague at Ephesus may be converted into a testimony of his being a natural clairvoyant. ‘You will ask, perhaps,’ he says, ‘how I foresaw the extraordinary phenomenon at Ephesus. You heard my accuser speak to that point. He said I did not live after the manner of other men.’ (He lived solely on vegetable diet.) ‘This,’ he adds, ‘is the kind

of living which acts in the place of an occult cause, and keeps my senses unimpaired without suffering anything to overcloud them. This, in fine, is the cause of my seeing what is, and is to be.'

"Swedenborg," adds Mr. Townsend, "relates that it was after extraordinary fits of abstinence that he fell into a state of conscious ecstasis. When Swedenborg announces, Apollonius-like, suddenly, in the midst of a party, that he sees his own house at Stockholm, a hundred miles off, in flames, and when the circumstance is verified by the next post, we may justly conclude that the Swedish philosopher's way of living had given subtilty to his senses." *

Mr. Mahan relates the following instance of distant vision occurring in a mulatto sailor on board a steamer while on a cruise in the Mediterranean: "One evening, while at anchor in the port of Genoa, says one of the officers, Mr. Brooks, the captain was on shore. I asked Bishop in the presence of several officers where the captain then was. He replied, 'At the opera, with Mr. Lester, the consul.' 'What does he say?' I inquired. Bishop appeared to listen, and in a moment replied, 'The captain tells Mr. Lester that he was much pleased with the port of Xavia, that the authorities had treated him with much consideration.' Upon this one of the officers laughed, and said that when the captain returned he would ask him. He did so, saying, 'Captain, we have been listening to your conversation while on shore.' 'Very well,' he replied, 'what did I say?' expecting some jest. Then the officer reported what the captain had said of Xavia and the authorities. 'Ah!' said the captain, 'who was at the opera? I did not see any of the officers there.' The lieutenant then explained

* We see by the Scripture records that the prophet Daniel when a youth was at his own request restricted chiefly to a vegetable diet, and that it was after a long fast that Peter fell into the trance during which he had the clairvoyant vision recorded in the Acts of the Apostles.

the matter. The captain confirmed its truth, and seemed much surprised, as there had been no communication with the shore during the evening.

"On another occasion, an officer being on shore, I directed Bishop to examine his pockets; he made several motions with his hands as if drawing something from the officer's pockets, saying, 'Here is a handkerchief and a box. What a curious thing, full of little white sticks with blue ends. What are they, Mr. Brooks?' I replied, 'Perhaps they are matches.' 'So they are,' he exclaimed. My companion, meeting the officer on the gangway, asked him, 'What have you in your pockets?' 'Nothing,' he replied. 'But have you not a box of matches?' 'Oh, yes,' said he, 'how did you know it? I bought them just before I came on board. The matches are peculiar, made of white wax with blue ends.'

"The surgeons of the Princeton ridiculed these experiments, upon which I requested one of them to test for himself. With some care he placed Bishop and myself in one corner of the apartment, and then took a position some ten feet distant, concealing between his hands a watch, the long hand of which traversed the dial. He first asked for a description of the watch, to which Bishop replied, 'Tis a funny watch, the second hand jumps.' He then asked him to tell the minute and the second, which he did, directly afterwards exclaiming, 'The second hand has stopped,' which was the case, the doctor having stopped it. He subsequently told him twice correctly the minute, the second, and the hour. The doctor was convinced."

This author also records a case of clairvoyance in a "medium" (not magnetised). Mr. W. asked a medium if she could read the contents of a paper folded up and placed under her hand. She expressed her belief that she could do it. He then, placing himself where no one could see his motions, wrote upon a slip of paper the word "Truth," and having folded it up, placed it under her hand. After waiting, as

if in deep thought, for a few minutes, she slowly repeated the letters "S-r-u-t-h." "That is not right," said Mr. W., "try again." Again and again the same letters were repeated. On being assured she was wrong, she replied, "That is the way I read it." On opening the paper Mr. W. found that by a mistake of his the letter T was written so as to resemble an S.

M. Charpignon relates in his work the following instances of *vue à distance* :—

"One evening there were two somnambulists at my house: in a neighbouring house there was a ball. The musicians had scarcely begun when one of them became agitated; soon afterwards the other also heard the music, and they then understood it was a ball. 'Would you like to see it?' said I. 'Certainly;' and immediately the two young girls were laughing about the attitudes of the men and the dresses of the ladies. 'Look,' said one, 'at those two girls in blue dresses, how curiously they dance, and their father, who is figuring with the bride. How wanting in grace is that lady; she complains that her glass of water is not sufficiently sugared: and that little man, what a strange coat he wears.' Two of the persons present, doubting as to the reality of the vision, went to the ball-room, and were stupefied on seeing the two girls in blue dresses, the little man with the red coat, and the partner of the bride, as they had been signalled by the somnambulist.

"This vision, though spontaneous," the author observes, "had yet been induced by a sound which had established the physical *rapport* between the somnambulists and the ball, which is effected by means of the somnambulist's nervous fluid, which is propelled towards the point to which it is attracted or directed. Thus, on asking those young ladies how they could see at such a distance from the place they were in, they answered, that as soon as I proposed to them to see the ball, a strong light was

extended from their eyes to the room, and had rendered it visible.

"On another occasion, one of my somnambulists, when in the crisis, desired to go and see her sister, who was at Blois. She knew the road, and followed it mentally. 'Oh!' she said, 'where is M. Jouannot going to?' 'Where are you?' said I. 'I am at Menny, and I met M. Jouannot in full dress; he is doubtless going to dine at some chateau.' She then continued her journey. Now, the person thus spontaneously presented to the vision of the somnambulist was a resident of Menny, and being known to some of the persons present, he was written to to ascertain whether he really was walking in the place specified at the time. The reply minutely confirmed all that Mdlle. Celine had said.

"The perception of this somnambulist had not at once been carried to the place she desired to see, as so often occurs. She had gone over all the intermediate distance from Orleans (the residence of M. Charpignon) to Blois, and had remarked during this journey all that was calculated to attract her attention.

"Some persons," adds M. Charpignon, "have sought to utilise the faculty of distant vision in order to discover individuals lost or missing (the discovery of the body of an artist by these means occasioned a great sensation), to find hidden treasures, to track unknown criminals, &c. But we do not hesitate to recommend the greatest reserve with respect to this kind of experiments, because for one positive and fortunate fact ten trials will be found to be illusory, resulting from the hallucinations of somnambulism. He who blindly trusts to the previsions of somnambulists prepares for himself cruel deceptions. The mind of the subject may be made to go to a distant place, and it may be known through this medium what is there occurring at the time; but it is requisite that the person *en rapport* should know the place, or that he should have known it. As respects the ecstatic, he may be (mentally) transported to a place

unknown to him, and to all those around him. He sees and hears in an exact manner what is going on there, but this vision is spontaneous, and cannot be induced. Sometimes, however, the lucidity of somnambulists is such that similar distant visions take place without any *rapport*, as in the following instance: A lady possessed of remarkable lucidity was about to undertake a distant journey, of which she spoke a good deal while in her somnambulic crises. One evening when magnetised, and quietly seated near her husband, she slipped down from the chair, became very pale, and her lips moved in an agitated manner. At the expiration of a few minutes she made some remarks as if we were with her in the places which she passed through. The ecstatic was (mentally) in a steamboat; she spoke with the passengers; trembled on account of the swiftness of the Rhone as the boat passed beneath the bridge of St. Esprit, and clung to us from apprehension. Then she admired the scenery on the banks, and spoke of the number of people collected at the port where the boat stopped. 'It is Lyons,' said she. All of a sudden she began to speak of the meadows; she had arrived at the village to which she was going. She laughed at the women's hats; did not understand their language; she saw sheep in the fields, and fine mountains. She then ceased to speak, became agitated, and relapsed into the somnambulic state. She had forgotten all. It was an ecstatic vision.

"Three months later, on her return from this journey, she repeated to us all the details as they appeared in her vision, of which we had taken note at the time. She had thus seen, at the distance of some hundreds of miles, places of which before her ecstatic fit she only knew the name, without even knowing where they were situated.

"Hallucinations are, however, of frequent occurrence in somnambulism, and they sometimes assume so definite a character that enthusiastic observers are apt to take them for real visions."

The author of a highly-estimated modern work relates the following instance of clairvoyance or second-sight occurring in a dream : " Captain Youatt, whom the author met in a hotel, came to California as a trapper forty years ago. About six or seven years ago, in a mid-winter's night, he had a dream in which he saw what appeared to be a company of emigrants arrested by the snow of the mountains, and rapidly perishing of hunger and cold. He noted the very cast of the scenery ; he saw the men cutting off what appeared to be the tree-tops rising out of the deep gulf of snow ; he distinguished the very features of the persons, and their particular look of distress. He awoke profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in shortly after with an old hunter comrade, he told him the story, and was the more deeply impressed by his comrade's recognising without hesitation the scenery of the dream. The comrade declared that a spot in the Sierra of the Carson Valley Pass answered exactly to his description. By this the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbours were laughing meantime at his credulity. The men were sent into the mountains 180 miles distant to the Carson Valley Pass, and there they found the company in exactly the condition as seen in the dream, and brought in the remnant alive.

" A gentleman present said, ' You need have no doubt of this, for we Californians all know the facts, and the names of the families brought in.' Their names he gave, and the places where they reside, and I found afterwards that the Californian people were ready everywhere to second his testimony."*

* " Nature and the Supernatural," by Horace Bushnell. New York. Fifth Edition. 1860.

A gentleman of my acquaintance experienced when a boy a most remarkable clairvoyant dream. He dreamt that under a mossy stone in a particular place there was a spur of a peculiar form, which fitted above the heel, lying upon some white paper. He was so impressed by his dream, that when afterwards on the spot with his school-fellows, they tried to raise the stone, but, being unable, requested some labourers who were passing to do it, and there was found a mediæval spur on some white sand.

The following case is related by the author of a work already quoted: "I one day made my somnambulist visit (mentally) Havre. She did not know this town, but had to go there somewhat later. Among the things that struck her, of which she while in Paris gave a detailed account, was a fine American packet that had just arrived in port. The crew, with the exception of the officers, consisted of blacks, which circumstance led her particularly to notice the vessel. I ordered her to observe it well, and to retain a recollection of it. A week afterwards, when we were walking on the quay at Havre, she suddenly exclaimed, 'There is a ship I have already seen.' I endeavoured to persuade her that, not having before been in Havre, she could not have seen it. 'I don't know where I saw it,' she replied, 'but I remember it, and can tell you what there is peculiar about it.' It was, in fact, the American packet, exactly corresponding to the description she had given, which I had preserved in writing."*

Several of the instances of distant vision, thought-reading, and prediction recorded in the Old and New Testaments are referrible to the same category as some of those above-quoted, and are not to be considered of the same kind as the inspiration resulting from a special divine agency, by means of which prophets were able to predict important events affecting the destiny of nations. Thus, we read that

* Garcin, "Le Magnetisme Expliqué par Lui-même," 1855.

Elisha having refused the gifts proffered by Naaman out of gratitude for his cure, Gehazi followed and overtook the Syrian prince when he was some distance off. "And when Naaman saw him running after him, *he lighted from his chariot to meet him.*" Gehazi, under a specious pretext, having obtained from Naaman money and vestments, on his return went in and stood before his master. "And Elisha said unto him, Whence comest thou, Gehazi? and he said, Thy servant went no whither. And he said unto him, Went not my heart with thee (in the French version the words are rendered 'my spirit there'), when the *man turned again to meet thee?* Is this a time to receive *money and garments?*"

When the army of the Syrians at a later period lay in ambush for the Israelites, the king was warned by Elisha, "Beware that thou pass not such a place, for thither the Syrians be come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself not once nor twice. Therefore the heart of the king of Syria was sore troubled, and he called his servants and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king! but Elisha the prophet *telleth the king of Israel the words that thou speakest in thy bed-chamber.*"

Again, on the occasion of the famine in Samaria, "the king swore that the head of Elisha should not stand on him that day. And Elisha sat in his house, and the elders with him; but ere the messenger came to him he said to the elders, See ye how this son of a murderer hath sent to take away mine head; look when the messenger cometh; and while he yet talked with them, behold the messenger came down unto him."*

To revert, however, to clairvoyance in more recent

* 2 Kings, chapters v. and vi.

times. The following corroborative instances are recorded in the "Memoirs of the Baroness D'Oberkirch:" "At a *seance* at the Duchesse de Bourbon's, where M. de Puysegur was the magnetiser, a secretary of the Spanish embassy placed himself in *rapport* with the somnambulist, whom he had never before seen. 'I see your thoughts,' said she; 'you are thinking of a woman who is a great way off. I see her sitting in a trellised and gaily-painted chamber, dressed in a costume I never saw before. Her feet are bare; she wears trousers, and a gauze dress; and her head-dress is of silver and network. She is very beautiful.' The secretary became pale and agitated, and exclaimed, 'How could she know all that? Tell me,' he added, 'can you see the woman's thoughts?' 'Yes.' 'Does she love me?' 'She does not.' 'Is she alone?' 'She is alone now: it is fortunate that you asked me her thoughts, otherwise you might have been destroyed. You have written to this woman?' 'I have.' 'She received your letter this morning. You were mad to promise to marry her and to go for her in six months, when you will be thirty-four. She is a Jewess.'

"It would be impossible to describe the effect of this announcement on all present. The secretary became paler and paler, and could scarcely restrain his emotions. 'Count,' said M. de Puysegur, 'shall she go on?' 'Yes, I would rather know all; whom does she love?' 'A man of her own nation—a robber.' We were all overwhelmed with horror. 'They expect to make a prisoner of you when you return, and to force you to purchase your liberty by signing some papers; so be on your guard.' 'But I had her instructed and baptized; she is a Christian.' 'She deceived you in that, as in everything else; she is a Jewess.'

"The count, startled by these communications, caused inquiries to be made, and discovered that all the somnambulist said was quite true, and was greatly struck with this adventure; but it is not more extra-

ordinary than many others that we saw or heard of during the winter. I have full faith in this science, and am extremely anxious for its propagation, which, I think, must tend to increase our faith in a future life."

Several interesting and perfectly authenticated cases similar to those above quoted are given in Dr. Gregory's "Letters," and in Dr. Esdaile's "Natural and Mesmeric Clairvoyance" (1852), and also in the work of Dr. Haddock, who had a remarkably lucid clairvoyante:—

"In some instances," he says, "there have been most interesting experiments, affording evidence of Emma's being able to trace a series of events, totally unknown to her in her normal state, back through a series of years. Several times she has been directed to look for persons in distant regions of the globe. Whenever she has found them, her statement of time and season invariably coincided with the latitude and longitude of the places to which she has been directed.

"On the 4th August, 1848, a gentleman of Bolton brought a letter written by the wife of a physician in Gloucestershire, who, having heard of the clairvoyant's power of describing the diseases of distant people merely by touching their handwriting, desired that it should be given to Emma in order to ascertain whether she could discover the condition of the writer. It must be remembered that, as Emma could not read, the subject-matter of the letter was of no consequence. She put it on her head, as she used to do with pictures, and carefully felt it with her right fingers. She then described the lady, even as to a blemish occasioned by an accident—an affection of the spine under which she was labouring, the situation and appearance of the place where she resided, and gave many particulars. The accuracy of her description was admitted by the doctor, and subsequently I had an opportunity of personally verifying some of her statements. The envelope of

the letter was directed by the doctor; him she described correctly, both as to his personal character, general pursuits, and literary tendencies. This was an entirely new experiment, and, finding the result so unexpected and striking, it led to many more, some of which were apparently more remarkable. Among others, I may mention the case of a letter, written by a gentleman at Cairo, that was put into her hand. She described him, the condition of his health, and the place where he was residing, together with the climate, and the appearance of the people there, even to the peculiar veil worn by the Egyptian ladies. The correctness of her statement as to this gentleman's condition was ascertained from a subsequent letter."

A lost cash-box was recovered by means of this somnambulist's lucid power. "I asked Emma," adds the writer, "to tell us, if she could, where the box was taken from, what was in it, and who took it. Presently, she began to talk with an imaginary person, as if present in the room with us; but, as I subsequently found, though imaginary to us, he was both *real* and visible to her, for she had discovered the thief, and was conversing with his mind about the robbery. She described, in the course of this apparent conversation, and afterwards to us, where the box was placed, what was the general nature of its contents, particularising some documents which it contained, how he took it, that he did not at once take it to his residence, but hid it up an entry; and her description of his person, dress, &c., was so vivid that Mr. W. immediately recognised the purloiner in a person the least to be suspected. Feeling satisfied, from the general accuracy of her description, and also from her describing the contents of the box, that she had really pointed out the delinquent, Mr. W. went directly to the house where he resided, which she had pointed out even to the letters on the door-plate, and insisted on his accompanying him to his house,

or, in case of refusal, to the police-office. When brought and placed in *rappport* with Emma, she started back as if it had been from a serpent, telling him that he was a bad man, and observing that he had not the same clothes on as when he took the box, which was the fact. He denied strenuously all knowledge of the robbery, then, and up to a late hour in the afternoon; but as he was not permitted to go at large, and thus had no opportunity of destroying or of effectually concealing the box, and as Mr. W. had promised, for the sake of his connexions, not to prosecute if confession was made, and the box, with its contents, recovered, he at last admitted that he had taken it in the manner described by Emma, and it was found in the place where he had secreted it.

“In other cases Emma has described articles lost to the parties placed in *rappport* with her without being asked to do so, or indeed without anything being said respecting them.”

In another instance, the clairvoyante told the exact sum in gold pieces contained in a missing purse, and said the person who took it became alarmed, and had concealed the purse, from which one piece had been abstracted. The purse was discovered in the place she described, with *one piece of money short*.

Dr. Haddock, after stating this case, remarks: “That the fear of detection by means of clairvoyance has had an influence on some dishonest persons, I had an opportunity of knowing. On one occasion, a person, a few miles from Bolton, had lost some money, and, from the circumstances of the loss, suspected that some one in his employ was the thief, but had no clue to any particular individual. He stated his intention of going to Bolton, in order to ascertain the delinquent, and came to me with a note of introduction; but, for reasons above stated [the not wishing to be mixed up with affairs of the police, and the fear of inculcating innocent persons],

I did not make the inquiry. Some time afterwards, the gentleman who introduced him told me that, on going home, he found his property restored.”*

* “Somnolism and Psychism.” With respect to the perception of objects through opaque bodies by some somnambulists, Dr. Haddock remarks that it is by “light,” or an element analogous to light, which they perceive as issuing from the brain, and quite independent of the usual visual organ, the eye. “I have seen objects correctly pointed out when the eyes have been blindfolded, and also when placed behind the head, and out of the ordinary range of vision. This is by far the most generally useful faculty, as it may be turned to such good account in investigating the seat and causes of disease. The human body seems as if transparent to the truly lucid subject, and I have frequently availed myself of this faculty to discover the nature of obscure disease, using my subject as a living stethoscope to assist my judgment, just as the astronomer uses his telescope.

“I would restrict *clairvoyance* to the perception of distant objects, or to spiritual matters. Some subjects possess one of these faculties, and not the other; or one in greater perfection than the other, while others appear to possess both equally.” After stating that on one occasion Emma, when in the kitchen, saw a magnet that was suspended in an upper room, the author further remarks: “That she possessed the power of perceiving objects through opaque substances was sufficiently evident, as she frequently described persons in another room, and said what they were doing, and this would sometimes occur when her attention had not been directed to the inquiry. The first time I discovered any manifestation of distant *clairvoyance* in her, was in the case of some near relatives in London. She described minutely the dress and appearance of those parties, their occupation at a certain time, and other particulars, which were subsequently found to be correct.”

Dr. Haddock states the following incident as a proof that some influence or current proceeds from her when in the mesmeric state, which is not observable in the normal state: “One day the cat jumped upon her lap, while she was in the mesmeric state. By her lucidity perceiving the animal, she caressed it by stroking it with her *right* hand on its head. The cat instantly began to evince signs of fear or pain, and to cry in a peculiar, half-piteous, half-savage tone. She observed it, and said it was because she was *warm* (her term for being in the mesmeric state), and that the warm (or magnetic) fluid affected its ‘pappy stuff’ (or brain), and would make it mad if she continued. I was much struck

Many other instances of lost money and objects recovered by this means are recorded. The following are transcribed from Dr. Macario's work :—

"M. de Maupas, residing rue St. George, stated that, for three months, papers containing bank-notes to the amount of 18,000 francs were lost, and all searching had been fruitless. 'I then,' he said, 'recollecting the wonderful accounts I had heard of somnambulism, and perceiving in a journal the addresses of two somnambulists, I consulted both; but neither could even tell me what had brought me to them. Disgusted with such charlatanry, I gave up all hopes of recovering the money, when one of my friends, notwithstanding my repugnance, took me to Mdle. Clemence. The artlessness of this young girl strongly contrasted with the manners of the persons I had visited. 'You come here,' she said, 'on account of some papers which you think have been stolen? they have only been mislaid. I see them. There are bank-notes (sixteen), but I am not quite sure of the number, of 1,000 francs each. Your servant put them into a drawer without noticing what they were. In that drawer, which is the only one you did not look into, there are two pistols.' I returned in haste, and there found the notes, her indications being perfectly correct."

In the next instance recorded, the celebrated Alexis was the clairvoyant. It occurred to M. Prevost, Commissioner of the Mont de Pieté, and was by him communicated in August, 1849: "One of the employés of the establishment disappeared, taking with him a large sum of money. The endeavours of the police to trace him were fruitless, when one of my friends, M. Lieustand, a jurisconsult, without informing me of his project, went to the magnetiser Marcillet. He was put *en rapport* with Alexis, who said, 'You have come to ask about some money

with this circumstance, and repeatedly tried it with other cats and kittens."

that was stolen from one of your friends by one of his clerks, who has fled. The sum is considerable ; it amounts to about 20,000 francs.' Then reflecting for an instant, he added that the clerk's name was Dubois ; that he saw him at Brussels, at the Hotel des Princes, where he had alighted. M. L. started for Brussels the next evening, and learnt, on arriving, that Dubois had really lodged in that hotel, but that he had left the city a few hours previously. M. L. then returned to Paris, and related the circumstance to me. I begged him to take me to Marcillet's. It seemed to me that Alexis, on being placed in *rapport* with me, saw Dubois at the gaming table at Spa. He said that he was losing a good deal of money, and that when arrested he would have none left. I set off for Spa the same evening ; but during the delay occasioned by the formalities necessary to procure his arrest, Dubois quitted Spa. Thinking he had left the country, I returned to Paris, and again consulted Alexis, who said, ' You had too little patience ; a few days ago he went to Aix-la-Chapelle ; he has continued playing, and has lost considerably. I now see that he has returned to Spa, where he will leave on the gaming-table the little he has remaining.' I then wrote to the authorities at Brussels and Spa, where a few days afterwards Dubois was arrested. As Alexis had stated, he had lost all at play.*

"On the 23rd January, 1853, a shepherd of Brion (Côte D'Or) fell into a state of complete somnambulism. During that and the following day, he made such extraordinary revelations as attracted the attention of the whole district, and even of passing strangers. He replied most collectedly to all ques-

* The diffusion of the knowledge that robberies are likely to be detected by means of clairvoyance has, in some instances, deterred people from them. A lady who had lost some valuables was requested by her servants to take a lock of the hair of each to a clairvoyante, in order to exculpate themselves.

tions. To several persons he told their exact age, and the date of their birth, the money they had in their pockets or at home. On various objects being presented to him, he stated the price they had cost, the day on which they were bought, and the names of the vendors. A carpenter questioned him about some tools he had lost. He replied, 'It is —— who has stolen them; he sold them to R., a carpenter at Belan, for so much' (mentioning the sum). The fact was verified, and the tools were restored to their owner. The *Moniteur* placard at Brion was found one day to be daubed over with mud. Pastelot, on being consulted, named the man who had done it, adding that he had diluted the mud with some water in a wooden shoe. 'Go,' said he, 'to such a garden, and you will there find the *sabot* and the bit of wood he used for the purpose.' This proved also to be exact."

"A person asked him about a trinket he had lost. He said, 'It is a year since you lost it; it is in a mound of earth in such a place.' The place specified was searched, and the trinket was found there. Another person asked him respecting a lost chain; he named the individual who had taken it, and it was restored the same day. A stranger, newly-arrived, asked if he knew his name, whence he came from, and where he was going to, how long since he left home; all which questions he answered correctly. A landed proprietor asked him what was going on at his farm. He replied, 'Your shepherd is now going into the stable to take the sheep to the fields.' 'How many sheep have I?' 'Oh, that is easily known; I will count them as they come out;' and he counted, as if the sheep were present, up to the exact number. These details were afterwards found to be quite correct."

"A young lady, perfectly awake, became on a sudden very agitated, and declared that a misfortune had happened to her father, who had left home in the morning—viz., that he had fallen from his car-

riage. A physician who called in tried to calm her by reasoning on the improbability of any such occurrence. A few hours later, however, her father was brought in with his leg fractured, having been thrown out of the carriage, which was broken to pieces."

The late Major Buckley, who took great interest in the subject, magnetised a young lady, who then stated what her mother was doing at the time—viz., buying a dress, the colour of which, together with other details, she specified. On the lady's coming in shortly afterwards, she was, to her great surprise, informed by the Major where she had been, and the circumstances connected with her purchase.

Several instances of clairvoyance occurring spontaneously during sleep are given in Dr. Abercrombie's work on the "Intellectual Powers," which the author did not account for satisfactorily, considering them as dreams, the phenomena of magnetic clairvoyance being but little known in Great Britain at the time when that work was published.

Dr. Briere de Boismont relates the following case in his work "L'Hallucination:" "Madlle. C., endowed with an excellent judgment, and of a religious disposition, resided before her marriage with her uncle, a distinguished physician, and member of the Institute. One night she dreamt that she saw her mother, who was seriously ill at a distance, pale, disfigured, and at the point of death, and that she manifested great distress of mind at not being surrounded by her children at such a moment. She soon afterwards heard herself called by her baptismal name several times. On a sudden her features became overspread with the pallor of death, and she sank back, seemingly lifeless, in bed. The next day she appeared before Dr. — in a very depressed state, and related the details of the dream that had so disturbed her. Pressing her to his heart, he admitted that it was but too true, her mother was just dead; but he did not enter into any further explanation.

Several months afterwards, during her uncle's absence, while putting some of his papers in order, Mdlle. C. found a letter, which had been thrown into a corner, and, to her great surprise, she read in it all the particular circumstances of her dream, which her uncle had passed over in silence, being unwilling to increase her emotion."

M. Charpignon records the following cases:—

"A magistrate's wife had a *femme de chambre*, whose health was very delicate. She was magnetised by her mistress in conjunction with her husband, and became clairvoyant. One day, when in somnambulism, she asked for some old wine; the husband took a candle, and went to get some from the cellar below ground. The steps being wet, he slipped and fell backward, without, however, being hurt, and even without the light being extinguished. On his return with the wine, he found that his wife had been informed of his fall, the circumstances having been stated by the clairvoyant just as they happened."

"I know the wife of a cavalry colonel who was magnetised by her husband, and became lucid. In the course of the treatment, being indisposed, he got an officer of his regiment to assist in magnetising her. Some time afterwards he requested his wife, when in the magnetic state, to direct her thoughts towards this officer. 'Ah, the unhappy man,' she exclaimed, 'I see him; he is at —; he is going to kill himself; he takes a pistol—run quickly.' The place she mentioned was a league distant; a man rode there directly, and, on his arrival, found the suicide had already been perpetrated."

The following cases appeared in several of the Paris papers, including *Galignani's Messenger*, from which I extracted the account:—

"On the 15th June, 1850, Madame D., the wife of a gentleman living at Montmorency, missed the sum of 1,500 francs in bank-notes from the drawer of a table in her bed-room. She recollected having sent the nurse to get something

from the drawer a short time previously; but the woman's reputation was so good that she did not suspect her. At length, at the general request of the servants, she went with her husband to consult a somnambulist, taking with her a lock of hair of each of them. The somnambulist said the money had not been removed from the premises, but was hidden in some water. 'The nurse is guilty,' she added, 'but she will not be convicted.' Some days later, the money was found in the water-butt in the garden, and as, just before, some towels and other objects of trifling value belonging to the mistress had been found in the nurse's box, she was arrested. After nine months' imprisonment, she was brought on Saturday before the Court of Assizes at Versailles. She defended herself with much ability, and was acquitted, upon which she declared her intention of instituting proceedings against the somnambulist for defamation of character.

"V. Saucerotte, a somnambulist, was yesterday summoned before the Correctional Police to answer the accusation of swindling, and illegally practising medicine by means of somnambulism. The wife of a resident at Montmorency, having lost two horses which she had lent to two young men to take a ride in the forest, went to Mdme. Saucerotte, to whom she put several questions respecting the horses. To her surprise she exactly described their colour, and said that her husband, accompanied by a friend, had sought them in a certain part of the forest, which was true. She said, moreover, that one of the horses would be found at the Ile Adam, and the other in the forest of Montmorency. For this consultation she received ten francs. It appeared that the horses were found, though not at the Ile Adam and in the forest, but at La Chapelle St. Denis, and this falsification of the prediction constituted the alleged act of swindling; but the complainant gave, on cross-examination, the strongest testimony in favour of the accused, by saying that her accurate description

of the colour of the horses, and of the search for them in the forest, had convinced her that she was not an impostor, adding that she had no doubt the horses had actually been taken to Ile Adam, and to the spot indicated in the forest, and that she entertained the conviction that if she had continued her questions the somnambulist would ultimately have informed her that they were at La Chapelle. Upon this testimony the public prosecutor abandoned the charge of swindling. As to the other charge, a witness stated that she had paid the somnambulist for her advice respecting distressing headaches to which she was subject, adding, however, that what she recommended *had quite cured her*, though she had not been able to obtain any relief from the physicians she had consulted. This witness further stated that before putting confidence in the somnambulist, she determined to put her skill to the test by asking her where was the key of a drawer which had been lost for some time. The accused mentioned a certain place, and the key was actually found there. In consequence of this favourable testimony the tribunal condemned the somnambulist merely to pay a fine of five francs, and the president recommended her not to give consultations in future, without having a physician present."

My attention was originally directed to the phenomena of clairvoyance on perusing the recital of some facts which were recorded in the "Medical Times" (1842) respecting a very lucid somnambulist in Paris, magnetised by M. Ricard. I wrote to a friend then in Paris, requesting him to attend some of the *seances*. Calixte was able, on playing *ecarté* with his eyes bandaged, to tell correctly the cards held by his adversary, and to state correctly two words, *c'est incroyable*, written by my friend at a distance, on the paper folded up being presented to him. The same journal also gave detailed accounts of another of M. Ricard's somnambulists (Virginie), who described

the distant residences or friends of the persons placed *en rapport* with her.

On visiting Paris somewhat later, I attended several magnetic *seances*. I first saw a somnambulist named Julie, of whom I had previously read an account in a London journal, with whom I made some trials, which, however, only partially succeeded. Virginie was more successful, having described to the director of an ecclesiastical seminary at Toulouse the leading features of that town, his church and residence, as also the chateau of a landed proprietor with whom she was put *en rapport*.

These results were, however, insignificant as compared with those furnished by a somnambulist whose reputation has since become general, Alexis Didier, magnetised by M. Marcillet (of whom I have already spoken), whose lucidity (unless when overworked or surrounded by an atmosphere of scepticism and opposition), was rarely at fault. He played games at *ecarté* or *piquet* with any one who offered, while his eyes were padded over and bandaged (the adverse parties bringing, if they choose, their own cards in the stamped government envelope), and could not only tell the cards in his opponent's hand, but also the cards dealt to him before taking them up from the table. On one occasion a lady dealt him four cards; he said, without touching them, "It would be useless for me to play, they are only spades and diamonds." I turned up the cards, which were two spades and two diamonds. In the same *seance* he read some words from a newspaper which I brought with me, and at the request of a lady described her father, who was then at Abbeville, as also the residence of a physician present, stating correctly among other things that there was a skeleton in his ante-room.

While describing the sitting-room, his attention became concentrated upon a portrait. Placing himself in the attitude of the person represented, who, he said, was likewise a physician, his name being

painted below—the portrait was really that of a physician, and there was also a name below, but it was that of the painter—for some time he could not make out what was depicted in the hand of the figure, saying it was something round, like a skull. “Oh!” he said at length, “he has something round in his left hand, and something long in his right.” The interrogator then said the person represented held in his left hand a heart, to which he pointed with an instrument in his right hand.

This was mainly referrible to thought-reading, but besides his being able to name cards which no one present knew beforehand, Alexis gave proof of the power of special clairvoyance. Having described, for instance, the sitting-room of M——, he concluded by saying, of his own accord, that there was upon the table a rosewood box, the shape, &c., of which he described. The gentleman *en rapport* admitted that he had such a box, which, however, he said was not on the table, but in a cupboard. The somnambulist nevertheless persisted in his assertion, and on returning home he, to his surprise, actually found the box upon the table. He then ascertained that during his absence his servant, wanting to get something that was behind the box from the cupboard, had removed it and had forgotten to replace it.

Alexis also described my room in the hotel, and stated that there was something white on the night-table close to the bed, which I denied, believing there was nothing of the kind; but on my return I found a large piece of the white bed-curtain covering the top of the night-table.

On another occasion he described minutely the particulars of my apartment in London, even to two engravings (representing the story of Mazeppa). He moreover stated that on the *commode* (chest of drawers) in the bedroom he saw a quantity of books. I replied that I had a good many books, but not in that room. He, however, persisted. On my return I found everything as I had left it, but the next day

the landlady apprised me that advantage had been taken of my absence to have the place cleaned and put to rights, mentioning that the various objects had been put into cupboards or drawers, and that the books were removed from the sitting-room while it was being cleaned, and placed on the drawers in the bedroom.

M. Charpignon records the following instance of this somnambulist's lucidity: "M. Esquiros, a well-known literary gentleman, placed a folded paper in the hand of Alexis, who said, 'It is the handwriting of M. Lacordaire.' 'No.' 'Oh! it is that of M. de Laménais.' 'Yes.' 'And also some of yours.' 'No.' 'Oh, *par exemple*,' said Alexis to M. Alexandre Dumas, 'see, there is evidently the signature of M. Esquiros.' The paper was unfolded; it was a pass granted to M. Laménais, and countersigned by Esquiros, who had forgotten the circumstance."

On the invitation of several persons who were desirous to ascertain the truth of a matter so much contested, Alexis and his magnetiser subsequently visited Brighton, and for nearly three weeks were giving private *seances* at the houses of several residents and visitors, two, and occasionally three times a-day, in the presence of a company more or less numerous, several of whom came prepared with tests of various kinds to prove the somnambulist's lucidity. I attended most of these *seances*, and took notes of the proceedings, which were published in a report.* Alexis was very lucid on these occasions, except when his powers became exhausted; he would then desire M. Marcillet to awaken him, saying he could do no more, or when placed *en rapport* with a person expressing scepticism of, or hostility to, his lucidity. An avowed opponent boasted that he would bring a test which he was sure the somnambulist would not be able to make out; and accordingly, at a subsequent *seance*,

* This is reproduced in the Appendix.

after several tests had been satisfactorily answered, he produced a brown paper packet, jeering and defying the somnambulist to describe its contents. Alexis, on taking his hand, said, "I can do nothing with you; there is no *rapport* between us." The gentleman said he was sure beforehand that he would not be able to state what the parcel contained. "But," added Alexis, "if you give it to any one else who is not so biassed against magnetism, perhaps I shall be able to make it out." The packet was accordingly transferred to a lady, who placed herself *en rapport*. Alexis then said, "Oh, I shall get on better with you; the packet contains a Genevese box; on touching a spring a bird jumps out from the lid and sings an air." The packet was then unfolded, and the bird warbled its air on the table.

At that time the public mind was a good deal occupied about a murder committed in Norfolk under aggravated circumstances, for which the murderer (Rush) was subsequently executed. During the proceedings of the inquest, the coroner for the district was advised anonymously to avail himself of the agency of clairvoyance, in order to discover a missing weapon with which it was supposed the deed had been perpetrated. Accordingly he wrote in rather a jeering style to Brighton, saying that such a suggestion had been made; that he had no faith in clairvoyance; but if Alexis could tell him the contents of a tin box in his office, he should think more favourably of it. At the next *seance*, after several tests had been responded to, the letter was put into the hand of Alexis, who was asked if he could describe where it came from and the contents of the box. He complained of being fatigued; nevertheless he gave some details of the matter in question, stating that the writer's room looked out on a courtyard planted with trees; that there was a table on the left of the door covered with papers, and another table between the windows, beneath which was a tin box. On being pressed to name the contents, he said

he was tired and could see no more, except that there was some flannel and some blue cloth. This statement was forwarded to the coroner, with the intimation that a letter which he had only touched for a few minutes was not the best means of establishing the *rapport* from a distance; but that if he sent some of his hair, or something he was in the habit of wearing, some more definite account would perhaps be obtained. He replied in a more serious tone, remarking that the description was accurate in all essential respects, and that the box contained a south-wester lined with flannel, as also a hat of blue cloth. On this reply being given to Alexis at a subsequent *seance*, he observed, "Oh, this comes from the place where the murder was committed. I now see there is in the box a *paletot* and a hat with a broad flopping brim." He also stated some further particulars respecting the writer.

The exhibitions of clairvoyance have often been likened by sceptics to the tricks of conjurors. The best reply to any such supposition is furnished by the result of two *seances* given by Alexis to M. Robert Houdin, the most celebrated prestidigitator of the day, who went accompanied by the Marquis de Mirville.* M. Houdin expressed his astonishment at the result, and certified in writing that what he then witnessed bore no reference to his art. "I cannot help declaring," he said, "that the facts here reported are perfectly exact, and that the more I reflect upon them the more impossible do I find it to class them with those which constitute the object of my art." (May 10, 1849.)

"At the second *seance* I witnessed still more surprising events than at the first, and they no longer leave any doubt in my mind respecting the lucidity of Alexis. I tear off the envelope of a pack of cards I brought with me. I shuffle and deal with every

* Author of the remarkable work, "Des Esprits et de leurs Manifestations Fluidiques."

precaution, which, however, is useless, for Alexis stopped me by naming a card which I had just placed before him upon the table. 'I have the king,' said he. 'But you know nothing about it, as the trump card is not turned up.' 'You will see,' he replied; 'go on.' In fact, I turned up the eight of spades, and his card was the king of spades. The game was continued; he told me the cards which I should play, though my cards *were held closely in my hands beneath the table*. To each of the cards which I played he followed suit, *without turning up his cards*, which were always perfectly in accordance with those I led. I therefore returned from this *seance* as astonished as one can be, and I am convinced that it is quite impossible that chance, or any superior skill, could produce such wonderful results." (May 16.)

During his sojourn at Brighton, Alexis gave numerous proofs of his extraordinary clairvoyant and perspective power as regarded his being able to designate cards while with their faces to the table, to read lines from any book opened at random, the opened page being placed on his forehead, on the top or back of his head. He was frequently requested by one or other of the company assembled at the *seances* to read some words or lines at ten, fifteen, or any stated number of pages further on than where the book was opened. He then took a pen or pencil, drew a line at some part of the page, saying that the words which he wrote down would be found at the corresponding level of the page indicated, and he was seldom wrong as to the words, though he was not unfrequently so as to the precise number of pages; the words, though on the same level, being sometimes found a page or two nearer or further off than that specified. On one occasion the trial was made with a book, the leaves of which were uncut, and which had to be cut open to ascertain the accordance of the printed words with those which the clairvoyant had written.

Several years have elapsed since, and Alexis has

continued to give manifestations of his lucidity, being daily subjected to tests of various kinds, and consulted respecting the recovery of lost or stolen objects, as also respecting the diagnosis of diseases, until he adopted the vocation of a comedian.

The objection has been made to animal magnetism in general, and to clairvoyance in particular, that, even admitting the facts as proved, it should be discouraged, because the practice is liable to be abused; but where are we to find any unmixed good? The same objection might with equal reason be urged against any of the powerful agents of nature or art that we are in the habit of employing, as fire, galvanism, opium, &c. There appears to me little ground for apprehending bad results from the employment of this extraordinary power when it becomes better understood and is under proper superintendence. A just appreciation of the phenomena we have been considering will, I think, render superfluous any refutation of another objection that has been raised against them, on the score of their being opposed to the interests of religion. Similar arguments have at various times been brought forward with a view to impede, at their outset, the promulgation of important discoveries, and the progress of philosophical investigations that were supposed to have this tendency, although the invalidity of such a supposition has always become apparent in proportion as the truths these inquiries involved became more generally admitted.

As respects the phenomena of lucid somnambulism, a slight degree of consideration will suffice to show that their verification, by subverting the doctrines of materialism, must greatly tend to diminish the prevailing amount of scepticism as regards spiritual and religious beliefs, and there is great reason to conclude that it has produced this result to a considerable extent among the public, and members of the scientific and medical world.

Many years ago, when materialistic opinions were

more general among the population of France than at present, the distinguished physiologist Georget caused a passage to be inserted in his will to this effect: "In 1821 I openly professed the doctrines of materialism in my work on the nervous system, which had scarcely appeared, when repeated meditations on the very extraordinary phenomena of lucid somnambulism no longer allowed me to entertain any doubts of the existence, within us and external to us, of an intelligent principle (in a word, of the soul and God) altogether distinct from the material organization. On this point I have a profound conviction, founded upon facts which I believe to be incontrovertible. This declaration will not see the light till a period when its truth cannot be doubted, nor my sincerity suspected; and as I cannot publish it myself, I request those who read it on the opening of my will to give it all possible publicity."

The most valid explanation of the phenomena of clairvoyance appears to me to be that which has been given by more than one distinguished writer—viz., that under these exceptional circumstances the soul may partially enfranchise itself from the fetters of the material organisation by which, in the ordinary normal state, its sphere of action is circumscribed. Mr. Colquhoun quotes on this head the following passage from the second edition of Dr. Passavant's work: "Any one who has frequent opportunities of carefully investigating the phenomena of animal magnetism, must have had the conviction forced upon him that they bear the most intimate relation to the powers of the human soul; and that an individual in the state of magnetic ecstasy, being enabled to foresee future events with precision, and distinctly to recognise distant objects, manifestly affords positive evidence of the immaterial nature of the soul, which even in this life is sometimes emancipated from the material organization."

"Distant vision, when clearly disengaged from thought-reading," says M. Charpignon, "is not

explicable on the principle of an extension of organic sympathy. In many distant visions, the exactness of which I have verified, we do not find the necessary elements for a solution of the problem in the supposition of a physical *rapport* between the nervous system of the subject and the distant object, which, not creating for itself a centre of action, can make no impression on the somnambulist. On the contrary, it is the somnambulist who acts alone, without impulsion from without, and by the mere desire of knowing by means of the peculiar faculty which he possesses.

“The part the soul takes in producing magnetic phenomena at a distance appears to be immense. If the magnetic fluid, and the physiological conditions be partly instrumental, it is not the less evident that the psychical agency predominates in producing the result. Your somnambulist is far away from you, and on your *willing* that he should be in the somnambule crisis, the sleep comes on, and he becomes lucid. You *will* that he advance towards you, and in the midst of any occupation in which he may be engaged, he is seized with a peculiar uneasiness, and is impelled to go and seek you. This idea, at first vague, acquires strength, and becoming at length importunate, he is forced to yield to it.”

“In the experiments of an incipient and maltreated science,” says an esteemed Transatlantic writer, “we have, perhaps, a glimpse of the manner in which the soul will act in the future spiritual body; for if these be not all delusion (and how can we reasonably infer that experiments so multiplied, so various, and in many cases—when not in the hands of itinerant jugglers—so fairly performed), I say, how can we regard these as mere trickery? and, if not, they are best explained by supposing the soul to act independently of the bodily organs, and through the same medium which we have supposed to constitute the future spiritual body. In this view mesmerism assumes a most interesting aspect, forming, as it were,

a link between the present and the future world. A similar view was presented several years earlier in a work by Isaac Taylor, no less ingenious and profound than that most classical, philosophical, and attractive work, Townsend's 'Facts in Mesmerism'—'The Physical Theory of another Life'—a work, however, which makes not the slightest allusion to mesmerism. The author supposes such a state of things as I have imagined in another life to be in existence even now.

"Is there not evidence that mind sometimes acts directly upon other minds without any gross intervening media? There are certain facts in the history of individuals in an abnormal state which show that one mind acts upon another independently of the senses, or of any other material means of intercommunication discernible by the senses. Do not the details of sleepwaking and somnambulism present us with numerous cases in which impressions are made by one mind upon another, even when separated beyond the sphere of the senses? Take the facts respecting double consciousness, and those where the power is possessed of reading the thoughts of others, or the facts relating to prevision, and surely they cannot be explained but by the supposition of that direct influence of one mind upon another."*

I proceed now to the consideration of the manifestations of lucidity as respects the diagnosis of diseases, and prevision, as evidenced in magnetic somnambulists, and likewise under other conditions of the system.

* Hitchcock's "Religion of Geology."

CHAPTER VI.

CLAIRVOYANT INTUITION AS RESPECTS DIAGNOSIS—MEANS OF INTERMEDIATE RAPPORT EMPLOYED BY DISTANT PERSONS—ILLUSTRATIVE INSTANCES.

IN the second volume of the "Pathologie" of Joseph Frank, this eminent physician and teacher observes, with reference to the power of diagnosis possessed by some somnambulists: "After a strict experimental examination undertaken for physiologico-pathological purposes, I have convinced myself that by means of animal magnetism a state may be produced in which the magnetised persons can answer questions proposed to them by others, giving an exact account of their health. They can announce changes that will occur, and designate suitable remedies. Most frequently the event confirms what they had stated."

This faculty was observed in the early days of magnetic somnambulism, as we learn from a recent writer, who says: "Among the magnetised subjects of M. de Puysegur, a certain number fell into a state of crisis, and possessed the surprising faculty, on touching a patient, of discerning the affected organ, or the suffering part. They also indicated suitable remedies. M. Cloquet, who records this fact, adds: "I caused myself to be touched by one of these *magnetic physicians*. Her hands, after having felt me all over, rested on my head, where she told me I frequently suffered, and also that I was habitually subject to ringing in the ears, which statements were true. A young man, who witnessed the experiment, desired to undergo the trial. She told him that he

suffered from stomach disorder, and that he had enlargement of some of the abdominal viscera, ever since the attack of a disease of which he still felt the effects; which statement he admitted was true, but not being sufficiently satisfied, he caused himself to be touched by another, who repeated to him the same statement. I never saw any one so astonished as this young man, who came to jest, but went away convinced."*

The intuition, by means of which somnambulists can designate abnormal alterations in internal organs, the symptoms and peculiarities of various obscure morbid conditions, as also can often suggest appropriate means of relief, is a fact as well authenticated as the other manifestations of lucid somnambulism, by the testimony of the Academic Commissioners, who were enabled to observe this phenomenon in three cases, as also by the concurrent testimony of many physicians of high reputation, and of numerous non-medical persons who have profited by or witnessed good effects from the exercise of this power.† That there have been many

* Debay, "Les Mystères du Magnetisme Animal."

† The following are the conclusions of the Report respecting this order of phenomena: "It results from these observations—1st. That Mdle. C. described the diseases of three persons with whom she was put *en rapport*. 2ndly. That the declaration of one, the examination of another, after the operation of tapping three times performed, and the *post-mortem* examination of the third corresponded with what the somnambulist had announced. 3rdly. That the various means of treatment which she prescribed were not beyond the circle of remedies which she might know, nor the order of things which she might reasonably recommend. 4thly. That she applied them with a kind of discernment."

The writer who treated of this part of the subject in "The Occult Sciences," extracted from the "Encyclopædia Metropolitana," published several years ago, remarked: "There has been a large accumulation of experience since this report was published; the power of diagnosis possessed by some somnambulists is now an established fact, and has been tried by tests which could hardly have failed to detect imposture.

imperfectly lucid somnambulists who are often at fault, and consequently have disappointed the expectations of those who applied to them, and also that there has been much deception on this score, may well be admitted ; but these instances do not disprove the existence of the power : they only show the necessity of caution, and of its being placed under proper medical supervision, especially as respects the application of remedies which, though sometimes efficient, are, on the other hand, not unfrequently such as would not be likely to be of advantage. "Somnambulists," says M. Charpignon, when asked about their own health, "do not always suggest the best means of cure, because they do not always attain to the requisite degree of lucidity. When the lucidity is applied to another subject, as also when a lock of hair constitutes the medium of *rappport*, its results are often without correlation to the disease, and are not always applicable to it. Again, a somnambulist who may have afforded convincing proof of sympathetic relation being established with the consulting party, and of possessing medical instinct (as respects the adaptation of remedies), has not at all times the same degree of lucidity.

"Out of ten consulting somnambulists, there may be not more than one who really possesses the requisite faculty ; the others may merely reason, but they have not the instinctive sense as regards the use of remedies. The worthlessness and absurdity of the therapeutics of some somnambulists have frequently struck scientific men, who were desirous of ascertaining the truth respecting this faculty. The faculty assuredly exists, and may produce surprising results ; but in order to convince oneself of its existence, and to employ it without detriment, it should

Still, care is necessary to prevent deception, as the temptation is often great, and the means facile. It should be remarked also that the faculty of diagnosis may or may not be accompanied with the perception of means of cure, or knowledge of medicine."

be developed by an experienced magnetiser, who is able to select from a number of subjects one who really possesses it. Physicians are at first too suspicious—they prevent its manifestation in really good subjects, and an inexperienced magnetiser is too credulous—he accepts all. Somnambulists who can be relied upon for a length of time, and for the diagnosis of the diseases of many patients, are rare; but even those of inferior lucidity may certainly render useful service to one who knows how to distinguish, and to direct into its proper channel, their special kind of lucidity. Thus, one somnambulist may be able to see very clearly the organic state of a patient, and may nevertheless recommend remedies that are useless as regards promoting the cure of the diseases, whereas another may specify suitable remedies without being able to see the organism."

M. Charpignon adduces several instances where somnambulists gave a correct diagnosis of the diseases, and prescribed remedies for themselves and others. In some of these cases a lock of hair served to establish the *rapport* with a distant patient. Adverting more especially to one subject, the author observes: "This somnambulist, though remarkably lucid, was not infallible in her predictions. Thus, M. C., a gentleman of great intelligence, consulted her respecting his father, who was suffering from a cancer of the stomach, the *rapport* being established by means of a lock of his hair. The vision of the patient and the diagnosis given by the somnambulist had been wonderfully precise, and the very rational treatment she recommended would, according to her statement, prolong the patient's life, which was only so far exact that he survived but a few weeks.

"Madame de R. sent a lock of her hair, which I gave to a somnambulist, and in a few minutes sympathy without vision was established between the parties. 'The lady,' said she, 'has shiverings in her limbs, a violent pain in the right side, and a

feeling as if the liver were swollen. She also experiences a sense of constriction at the stomach; she has a short cough, and she cannot sleep at night.' She added that the whole system of the patient was too seriously affected for her to recover; but in order to give her some relief, it was necessary to diminish the *engorgement* of the liver, and to calm the constriction at the stomach; as respected the cough it was only secondary.

"The reply of Madame de R. confirmed all that the somnambulist had said.

"I received from Bourges a letter containing some hair, cut in such a way as to make it impossible to say whether it was a man's or a woman's. When it was placed in the somnambulist's hands, she said, 'The patient suffers from pain in the head, affecting the sight; the belly is likewise painful, the bowels being inflamed on one side.' She stated moreover that the patient felt a particular uneasiness in all her limbs, and that she was a young girl about twelve years of age. She prescribed the application of leeches behind the ears, cataplasms of linseed-meal and hemlock to the abdomen, emollient baths and lavements, and tisane of chicory and mallows.

"This consultation was given to persons unknown to me, and I was ignorant of the result during six months, at the expiration of which period a lady came to consult us about her daughter, who, she informed me, was the patient we had so well treated when afar off; the statements of the somnambulist having been very exact, and her recommendations very beneficial. There still remained, however, the particular uneasy sensations in the limbs, the nature of which the somnambulist had not been able to define, but which were referred to nervousness."

A somnambulist of Dr. de Seze, a magnetiser, appears to have possessed a high degree of lucidity as respects the diagnosis of disease, and the indication of remedies. This author has recorded thirty-five cases exemplifying the accuracy of her diagnosis. I

subjoin one of these cases: M. D. de P., æt. 60, director of one of the Government administrations in Paris, sent for me to come with Mdle. de Fontaine to his house. The *rapport* being established, the somnambulist stated that he suffered from articular rheumatic neuralgia, affecting the joints of the limbs and the spine. She said that there was considerable edematous swelling of the joints, especially of the left hand, the knees, and feet, and that the disease began fifteen years previously; that during twelve years the patient had experienced great inconvenience in his left shoulder; that for the last six months he had been unable to walk, and had also lost the use of his hands, so as to be unable to sign his name. She stated, moreover, that the brain was not diseased, but was only affected by the continuance of the pain, and the almost total want of sleep. She added that he had no appetite, the amount of food taken being next to nothing, and that assimilation had been very imperfect for a long time. The other organs appeared to her to be healthy, and only suffering from the extreme general debility.

The somnambulist ascribed all these symptoms to a general poorness of the blood, which had increased to an extreme degree. She blamed the treatment to which the patient had been subjected, and attributed the aggravation of the complaint during the last six months to the use of too prolonged baths. She promised to arrest its progress in two months, to give the patient some relief in the meantime, and to effect a complete cure within a year. She then prescribed a course of treatment quite the opposite to that which had been pursued.

“The patient was much surprised at the exactness with which Mdle. de Fontaine had described all the symptoms, and had specified the precise period of the invasion of his disease. He was particularly astonished that she had stated the cause of his aggravated symptoms; for, in fact, it was after his return from Neris, where he had been to take the baths, by the

advice of his physician, that he had become so much worse.

"Before leaving, I inquired of the family what was the opinion of the physician who had been in attendance. I was told that he, as well as some of the first medical authorities of Paris, considered that there was serious lesion of the spinal cord, complicated with gout, and that the patient's death was to be expected, as he had arrived at the last stage of emaciation.

"The treatment recommended was followed out with increasing confidence on the part of the patient, and with admirable precision by Mdme. D. All the previsions of the somnambulist respecting the different phases of the disease were realised in the most precise manner; the promised amelioration took place at the expiration of the two months, and continued in a progressive manner until the time predicted for the cure, which has since remained perfect, and M. D. now walks without the assistance of either crutches or stick. The treatment, which was commenced on the 22nd November, 1852, terminated in the course of December, 1853."*

One of the best attested cures effected by this means in Germany, many years ago, is that of Dr. Wetzlar, a physician of reputation, known by his works on mineral waters, which was related by himself in a pamphlet published at the time.†

The somnambulist in this instance was a patient in the hospital at Augsburg, from whose recommendations several persons had derived advantage, among others a young lady who had for five months suffered from a painful sciatica, which obliged her to keep her bed. Hearing of the beneficial results produced by following her advice, Dr. Wetzlar enter-

* "*Application du Somnambulisme Magnetique au Diagnostic et au Traitement des Maladies.*" Paris, 1855.

† "*Meine Wunderbare Heilung,*" &c. Second Edition. Augsburg, 1843.

tained hopes of effecting the cure of his long-standing complaint through her instrumentality. Dr. Horger, the director of the hospital, being convinced that the somnambulist was actually endowed with a high degree of lucidity, allowed the above-mentioned lady, on whom he attended, to put herself *en rapport* with her. The result was most favourable, for the patient recovered completely by following the somnambulist's advice. Dr. Wetzlar's malady was of several years' duration; the somnambulist immediately pointed out its nature (weakness of the cutaneous functions, with a tendency to take cold on slight occasions), and gave minute directions for the preparation of a kind of camphor-soap, which he was directed to apply all over the body, and to remove it, not with water, but with a dry towel. This remedy speedily produced a cure, and it was consequently in great request by other persons afflicted with chronic cutaneous complaints.

A case occupied the attention of two tribunals in France several years ago concerning the exercise of this faculty. A resident of Bordeaux having for a long time suffered from an intractable disease, some of his friends recommended him to have recourse to the somnambulist Virginie, already mentioned. As he could not undertake the journey to Paris, M. Ricard, the magnetiser, proposed that the *rapport* should be established by means of a lock of his hair, which was sent accordingly. Virginie, from this clue, described the symptoms of the disease, and the remedies recommended by her produced a cure, for which the patient and his friends warmly expressed their gratitude. At the instigation, however, of one or more of the local physicians, proceedings were instituted against the magnetiser and somnambulist for practising medicine illegally, and they were condemned to certain penalties; but an appeal made by them to the Court of Cassation at Paris procured a reversal of the decree of the provincial tribunal, on the grounds that the mere recommendation of

remedies, under similar circumstances, could not be considered as an infringement of the statute.

The following case was communicated several years ago to the "Zoist," by Mr. Brindlay, who, after stating some instances of the subject's clairvoyant power, proceeds to add: "Several persons affected with different diseases were then placed in *rappor*t with the somnambulist, who described the disease from which each person suffered with minute exactness, to the great astonishment of the patients, who were strangers to her. She prescribed for some, and those who followed her advice derived great advantage from it."*

Dr. Gregory remarks on this part of the subject:—

"Another faculty which the somnambulist possesses is that of seeing the interior of his own body, and of detecting there any existing disorder or disease. In fact, he does this very easily, and his diagnosis is confirmed by that of the physician who attends him when he suffers from any complaint. The clairvoyant likewise possesses in some instances the same power with reference to the bodies of individuals placed *en rappor*t with him. He describes the internal conformation and its derangement, and I have good reason to believe that in some cases, where the nature of the disease is obscure, his diagnosis has

* At a subsequent period several objects were placed behind this somnambulist's head, and she immediately named them, asking, with much *naïveté*, why I asked if she could see them. Some of the persons present descended to a room beneath the one where we were, and the somnambulist was asked if she could see them, who they were, and what they were doing. "Yes," she replied, "I see them." She then gave their names, and said that one of them was giving his cap to another, and that a third person held a shoe in his hand, which was perfectly true. She was next asked who there was in Mr. H.'s drawing-room. She replied, "Two ladies—Mrs. H. and an elderly lady." "That cannot be," said Mr. H., "for I left my wife alone." "Be assured," I said, "that she is right; send some one to see." A messenger was accordingly sent, who returned to confirm what Serena had said.

been found exact. The clairvoyant who possesses this power can exercise it at a distance with the assistance of the hair or writing of the suffering persons. I have seen it done in both ways, and often very minutely and correctly. The observations of the somnambulist have always accorded with the opinion of the physician who treated the cases, but they have gone further, and, in the opinion of the physician, subsequently expressed, they have been correct in the cases which I have studied.

“As respects the use of clairvoyance as a means of diagnosis, I feel assured that with a good subject much may be done in this way. I could quote many instances in the practice of others where the clairvoyant, by contact with the person, or by the intermedium of his hair, or his writing, when at a distance, has described very exactly all the symptoms, and has often been able to name the true cause, which till then had been unknown. I will briefly relate one of these cases which occurred lately. Count R., a Pole, gave me the address of a letter in the writing of one of his cousins who lived in Poland, and whom I had never seen. He only knew that she was ill, but did not know the details of her disease. I sent the writing to Dr. Haddock, and requested him to try his somnambulist with it. She soon saw the lady, and described her, adding that she was ill, and had employed mineral waters. She then gave a detailed account of the symptoms of the disorder, which were stated by the patient in a subsequent letter to be exact.

“I was present on two occasions when Alexis correctly specified the prominent symptoms of the disorders under which the interrogators laboured. This may possibly have been referrible to the clairvoyant's extraordinary facility of thought-reading; and it is doubtless by this power that somnambulists are often enabled to suggest appropriate remedies; when a physician is the magnetiser, or superintends the case. The somnambulist may then, as Dr. Macario observes,

give a correct diagnosis of the disease, and treat it efficiently by means of the transmission of ideas. He is then like a mirror which reflects the thought, and he will prescribe conformably to the ideas of the physician. This probably occurred in the cases of the somnambulists quoted in the academic report. Lacunee mentions the instance of a somnambulist, celebrated in her day, who, being under the direction of a well-informed *pharmacien*, was remarkable for the dexterity with which she gave the recipes for the medicines which she prescribed; but she read these recipes in the mind of her magnetiser. What proves the truth of this assertion, is the circumstance that somnambulists give prescriptions always in conformity with the medical doctrines that predominate among the people, or in the medical schools of their country." *

* This may sometimes be the case, but in most of the instances I have known of, the recommendations of somnambulists have been for simple remedies and hygienic means, not unfrequently quite different from those which had been previously employed.

CHAPTER VII.

PREVISION—TESTIMONIES TO ITS REALITY—PREVISION IN
MAGNETIC SOMNAMBULISTS—ILLUSTRATIVE CASES—PREVI-
SION UNDER OTHER CONDITIONS OF THE SYSTEM—CORROBO-
RATIVE INSTANCES.

I HAVE now, in the last place, to consider what may be regarded as the most surprising faculty that is occasionally met with in magnetic lucid somnambulism, as also in normal and some abnormal states of the organism (as in dreams, on the approach of death, &c.). Reference has been partially made to this phenomenon in preceding chapters, from its being sometimes connected with clairvoyance and second-sight, of which latter it constitutes an essential part; and howsoever we may attempt to explain the facts, they are too numerous and well-attested for their validity to be reasonably denied. Indeed, the verification of predictions is abundantly testified to by the records of Holy Writ, independently of the prophecies of divinely inspired men, that refer to the occurrence of catastrophes or of remarkable events affecting empires or entire populations.

Of this ordinary kind of Scriptural prediction, that of Agabus respecting what would befall St. Paul, as related in the Acts of the Apostles, may be cited as an instance. Many of the most celebrated philosophers, divines, and writers in ancient as well as in more recent times, up to our own day, have avowed their conviction of the literal fulfilment of predictions; which could not be referred to accidental coincidence, though it is no less true that there have been many real predictions which nevertheless were not fulfilled, from these fulfilments being contingent upon circum-

stances, by which a change was produced in the course of events, as in some instances recorded in the Bible, where predicted calamities were averted, such as the destruction of Nineveh foretold by the prophet Jonah, the prolongation of the life of Hezekiah fifteen years beyond the time foretold for his death.

A distinguished Parisian physician, whose attention has long been devoted to the study and treatment of mental diseases, Dr. Brière de Boismont, says on this subject, in his work "L'Hallucination :—" "It cannot be denied that a great number of cases of prevision are referrible to hallucination and morbid ecstasy; but there are likewise some that appear to belong to another order of things. Such is the history related by Josephus. There is then developed, under circumstances unknown to us, a greater activity of the faculty of perception, just as we see in certain diseases and on the approach of death the senses often acquire an extraordinary degree of acuteness. The patients surprise bystanders by the elevation of their thoughts; the intellect, which may have been extinguished or obscured for a long series of years, regains at once all its clearness. Presentiments are explicable in a great many cases by natural causes, but may we not say, without being accused of an undue leaning to the marvellous, that there are events which appear to be beyond the sphere of ordinary laws, or which, at least, depend upon relations between the *physique* and the *moral* as yet unknown? We must recollect that men the most distinguished for knowledge have admitted the truth of facts of prevision, while avowing their ignorance of their cause. Bacon refers to striking instances of prevision of the future in dreams, in ecstasy, and on the approach of death. 'I know not the reason,' said Macchiavelli; 'but it is a fact attested by ancient and modern history, that scarcely any great calamity has happened in a city or province that had not been predicted by holy men, or announced by revelations, prodigies, and other signs.'"

"We often dream," says the distinguished German physiologist Burdach, "about insignificant things which happen on the next day. The belief in predicting dreams has never been extinct, and was entertained by the Jews, Greeks, and Romans, as also by other nations of antiquity, and by those of more recent origin."

After relating a curious instance of the verification of a prediction made during the same dream which occurred to two persons, a late eminent moral writer remarked: "The opinion that truth sometimes presents itself to us during sleep, is diffused among all the nations of the earth. The greatest men of antiquity had faith in it; the Old and New Testaments furnish us with instances of dreams that have been realised. For my part, my own experience of the matter is sufficient for me, for I have experienced more than once that dreams are warnings sent by a Power that takes an interest in us. Why should dreams be doubted? At all events, that of the two unfortunate friends was soon realised."*

Schubert remarks respecting magnetic clairvoyance and prevision in his work already quoted: "Not only can lucid somnambulists read without using their eyes in books previously unknown to them, tell the hour by a watch placed beyond the sphere of their vision, and be conscious of the approach of persons with whom they are acquainted, while they are still at a distance, as also (sometimes) predict the time of recurrence, and the future peculiarities of their own diseases, but they likewise occasionally foreknow things relating to others, who are in relation with them, the termination of whose diseases they can foretell. An individual in the clairvoyant state predicted that on a certain day he would be invited into the country, and induced to mount a horse, and that he would meet with an accident from its falling with him. This presentiment was verified in a manner which could not have been anticipated."

* *Bernardin de St. Pierre, "Paul et Virginie."*

M. Charpignon observes on this subject: "Prevision relating to events that do not concern the individual himself is very uncertain; for, as respects the fulfilment of those of much importance, there always enter a greater or less number of persons whose concurrence appears to be very necessary, but each of whom is endowed with a free will, which may complicate and modify, or even completely prevent the predicted result. This faculty appears to be proper to the soul; but must we conclude, from this circumstance, that all the previsions, of which so many examples are presented by history, are owing to purely natural causes, and have resulted from a state of ecstasy spontaneously developed? We have no doubt that the soul can be directly enlightened from God, or from another high intelligence. We believe that such supernatural communication may take place in the normal state, either spontaneously or under artificial excitation. As respects the holy prophet, the prevision is external to him, and usually refers to events which are to happen, often at very distant date, in which the destinies of the moral, political, and religious life of a whole people are concerned. Besides, the manner of the seer during the act of prevision is so very different from any other, that by this sign alone it is easy to distinguish the inspired prophet from the ecstatic acting from his own spontaneity. In fact, supernatural prophecies are revealed in the normal waking state; the prophet is in possession of all his ordinary faculties; he sees and hears any one, he speaks to any one, and he remembers that which he has announced. The ecstatic, on the contrary, can only predict when he is in the crisis, and is isolated from all else except that which occupies him, and he almost always forgets afterwards what he had said.

"The prevision which is natural to man is but limited; it can neither be so precise, nor so constant, nor so widely-diffused as that manifested by holy prophets, or by men who are inspired by an intelligence that is of a higher order than the human soul.

“Mesmer explained prevision by the same law as that which presides over the development of instinct, which faculty is subject to the common laws of sensation; and this sensation, says he, is stronger in proportion to the greater interest which events exert upon our preservation. The theory of Mesmer, *modified by spiritual ideas*, perfectly explains the facts of prevision which we have quoted; it also assists our comprehension, by the same law, of presentiments, the authenticity and realisation of which have embarrassed many psychologists and physiologists; it abolishes the word *by chance*, by means of which the prevision of certain dreams is sought to be explained.”

Dr. Georget remarks upon the prevision of magnetic clairvoyants: “I have many times known somnambulists announce correctly, several days beforehand, the hour and even the minute at which epileptic attacks would occur, and what would be their duration and intensity.”

Another distinguished professor of the Parisian Faculty of Medicine (Rostan) makes the following observations on this subject: “I have observed several remarkable facts of this kind, which I could with difficulty bring myself to believe. At the hospital Salpetriere I produced somnambulism in some females. One of them was seated on her bed perfectly quiet, when she suddenly became much agitated, as if suffering. To my inquiry as to the cause of this sudden change, she did not at first reply; at length she said, ‘I feel that Felicité is approaching.’ In fact, the next moment the door opened, and the patient she had named came in. The agitation of the somnambulist increased more and more; she refused to tell us the reason, alleging that it would give her friend pain. We sent Felicité out of the ward, and repeated our questions. She then said, ‘The physicians think her lungs are diseased, but they are not, it is the heart.’ She then went on to say, ‘In four days, on Saturday at two o’clock, she will have a violent attack of hemorrhage, for which

she will be bled, but that will not prevent her death six days afterwards." The hemorrhage came on at the hour she had named; recourse was had to blood-letting, as it seemed to be indicated, and at the expiration of the six days the prediction was completely realised. The examination of the body verified the somnambulist's diagnosis."

The subjoined case is officially attested:—

"Madame Plantin, the lady whose breast was amputated without pain by M. Cloquet while she was under the influence of magnetism, had a daughter who was endowed with a remarkable degree of lucidity. M. Cloquet begged M. Chapelain to magnetise her, in order that he might ask her some questions about her mother, who then lay in a dangerous state. The somnambulist in reply said, 'My mother has been very weak for some days past. Her existence is prolonged only by magnetising.' 'Do you think her life can be preserved?' 'No, she will die at an early hour to-morrow, without pain.' 'What parts are diseased?' 'The right lung is shrunk up, encased in a substance resembling glue, and is surrounded by water; but it is more especially here (pointing to the lower part of her shoulder-blade) that she suffers. The right lung is no longer serviceable for breathing; there is a little water in the membrane enclosing the heart.' 'In what state are the abdominal organs?' 'The stomach and bowels are healthy; the liver is white and discoloured on the surface.'

"Madame Plantin died at seven o'clock the next morning. M. Moreau, secretary to the surgical section of the Académie de Médecine, and Dr. Dronsart, were requested to be present at the *post-mortem* examination. The daughter was magnetised a little before the hour appointed for it. I will not attempt to describe the scene of filial tenderness and piety produced on her by the (mental) aspect of the inanimate form of her mother. Suffice it to say, that she unhesitatingly repeated all she had said. During the

examination she was in an adjoining room, the door of which was close shut; nevertheless she followed the course of the scalpel in the surgeon's hand, saying to the persons near her, 'Why do they make the incision in the middle of the chest, when the disease is on the right side?' The statements she had made respecting the diseased parts were completely verified. The account of the examination, of which the following is an abstract, was drawn up by Dr. Dronsart:—

"On opening the thorax we found the cavity of the pleura filled with about a quart of discoloured serum. This membrane was covered with a soft lymph exudation, which was most abundant at the posterior part. The lung was completely shrunk upon itself; the pericardium contained three or four ounces of serum. The surface of the middle portion of the liver was covered with white patches.'"*

Deleuze, after adducing some corroborative cases under this head, remarks:—

"The previsions of somnambulists are referrible to a sort of instinct that is developed in them. They are in the order of nature. Let us profit by them; but we may be sure that somnambulists will only recount to us their reveries if we persist in interrogating them about things which do not present themselves to them naturally and spontaneously.

"The Christian religion, while prohibiting the practice of divination, admits its reality. But the prohibition is very wise, because diviners have often recourse to superstitious and culpable means, and also because persons endowed with the faculty are continually liable to error. This should not, however, prevent us from profiting by those previsions which present themselves naturally."

Dr. Ennemoser records the following prediction respecting herself, made by a lady under his care:

* Report made to the Académie Royale de Médecine, published in the "Archives Generales de Médecine," Vol. XX.

"The Countess M. became a very lucid clairvoyante after three years' magnetising for her health. Her special perceptive faculty consisted in recognising diseases, and in recommending remedies. When travelling to Carlsbad with me, she told me, while in somnambulism, that she would be in danger of being drowned in the bath there, and that I must watch her well, for I alone would be able to prevent it, as she would be in a fit, which no one else would be capable of allaying. In accordance with her own prescription, she took the Carlsbad waters for several weeks, and sometimes used the baths. After a time I no longer thought of what she had told me on the road. I usually walked up the hill as soon as the Countess had gone into the bath. One morning I was about to do so, but first entered into a house near the Sprudel. I had only been there a few minutes when the servant came running, much alarmed, and said that the lady was in a raving state in the bath, and no one dared go near her. I then recollected her prediction. I found her enveloped in the bath-sheet, which was drawn tightly round her neck, and strongly convulsed in the bath. On my taking her hand and speaking some soothing words, the paroxysm subsided. Her first words on coming to herself were, 'Did I not foretell this? Consider it as a warning for the future.'"*

The remarks made by the commissioners of the Académie de Médecine upon the cases of prevision which came under their observation have been already quoted.

The Baroness d'Oberkirch relates the following instances in her "Memoirs":—

"One day some friends went with me to M. de Puysegur's house. After several strong proofs of the truth of magnetism had been given, M. de Stainville asked permission to interrogate the somnambulist. We remained perfectly quiet. She said, 'I wish to speak

* "Anleitung zur mesmerischen Praxis."

to Marshal de Stainville. I know what he wants to ask me, and I have very sad replies to make to him.' M. de S. asked her to tell him what he wished to know. She said, 'You are thinking of public affairs. You wish to know what will be the fate of France, and you are particularly anxious about the Queen.' 'That is quite true,' said he, much surprised. At this time every one was speaking of the prophecies of M. de Cazotte, which had been sent me by the Grand Duchess. 'What!' said the Marshal, 'shall all these things happen?' 'All these, and more.' 'When?' 'In a few years from this time.' 'Cannot you tell the time precisely?' 'They will commence this very year, and will continue for perhaps a century.' 'You are certain that the fate prophesied for those august personages will be accomplished?' 'I am; they will die a violent death.' 'And shall I share in the misfortunes predicted for my family?' 'You shall not.' 'Ah! it would not suit an old soldier like me to be out of the *melée*.' The somnambulist was silent. 'What shall be my fate?' For a long time she refused to reply, but at the request of the Marshal, M. de Puysegur insisted on her answering. 'Poor monsieur,' said she, 'why does he ask me what he will know himself in a few months?' 'I shall die in a few months,' said the Marshal; 'so much the better. I shall not see the ruin of my name. Shall I die in my bed?' 'You shall.' 'Marshal,' said I, 'we must not believe all she says.' 'I hope, madame, that it is true; at all events we shall not have long to wait for the fulfilment of my part of the prophecy.'

"M. de Puysegur was then going to awaken the somnambulist. I requested to be allowed to ask a question. 'What is now going on in the place I am thinking of?' 'I am going there, madame. Ah! I see; it is all covered with water, which is rising higher every moment. It is a frightful inundation, causing much loss, but no lives will be lost; you will hear of it soon.' I was shocked. I was think-

ing of Montbeliard and of my dear friends. What she said was exactly true. On the 18th January, 1789, Montbeliard was visited by a dreadful inundation, that swept away houses, boats, and cattle, but happily did not cause the death of a single human being. When my friends announced to me the verification of this unwelcome prophecy, I was surprised at the exactness with which it was fulfilled, and wondered how any person could refuse credence to a science attested by such important results."

Further on in the "Memoirs" the following passage occurs: "A few days after our return to Strasburg, as I was sitting alone, a servant came to tell me that M. de Stainville had been taken suddenly ill. As the day advanced his illness increased, and in the evening there was scarcely any hope of his recovery. He sent a present to the somnambulist, with a message that he was extremely glad her prophecy was about to be fulfilled. In three days from the beginning of the attack he died."

Speaking of Cagliostro, who was at that time in great vogue, the Baroness, after mentioning a prediction respecting herself, added: "What I am about to relate is at least as extraordinary, and is more generally known, than what I have related. He predicted the death of the Empress Maria Theresa, and even the hour at which she would expire. M. de Rohan told it me in the evening, and five days afterwards the news of her death arrived."

A remarkable case of prevision is related in Dr. Teste's "Manuel de Magnetisme Animal":—

A physician's wife, who was *enceinte*, when in magnetic somnambulism, predicted that at three o'clock on the ensuing Thursday something would happen that would frighten her exceedingly, and would occasion miscarriage, accompanied by hemorrhage, which would endanger her life. After being awakened she had no recollection of what she had said. Dr. Teste, her husband, and another gentleman, determined to watch her at the time she had

specified, to see whether anything unusual would occur. Accordingly the two gentlemen called at the house a little before three, as if making a friendly visit, and found the lady engaged with some needle-work. The conversation turned upon indifferent matters, when, just upon three o'clock, she laid aside her work and rose to leave the room. On her husband's requesting her to remain, and asking where she was going, she gave no definite reply, but persisted. He then offered his arm, and accompanied her to the water-closet door on the staircase, but no sooner had he turned his back than she uttered a piercing scream and fell down senseless. Miscarriage ensued, attended with considerable hemorrhage. To subsequent inquiry as to what had so greatly alarmed her, she replied, that on opening the door a rat (an animal to which she had a special antipathy) ran out. Dr. Teste concludes by saying: "Having paid close attention to the circumstances of the case, I declare upon my honour that they occurred just as I have related them."

The author of a work on magnetism, already quoted, records the following instances of clairvoyance and prevision:—

"Mdlle. M. was one evening at the house of Mdme. B. The visitors, while testing her power, tried to puzzle her with cards, laughing and greatly amusing themselves. Amidst the hilarity a Mons. C., who was unknown to me, came in. He asked me if Marié could tell him something respecting one of his friends. He took her hand, looking fixedly at her, without saying a word. The physiognomy of the somnambulist, who up to this time had been gay and cheerful, suddenly assumed a serious cast; her features became contracted, and she called out, with a voice full of emotion, 'M. Garcin, come to me; this is a very serious affair—death. Yes,' she repeated, 'death; how unfortunate, one still so young, and after having worked so hard. He is a physician; it is impossible that he

can live; his bowels are inflamed.' Then, after having given a very accurate and detailed description of the disease, she concluded by saying, 'He will not live over three days; do you hear?' M. C. burst into tears. At length he begged the somnambulist to point out some remedy for the patient who was so accurately depicted to her mind. 'There is no remedy,' she replied. 'He may take, if he likes, a half-bath, composed of equal parts of milk and decoction of mallows, and some cherry syrup for a beverage.'

"M. C. then went to the patient—who but a short time before had been admitted as an *agrégé* of the Ecole de Médecine—who immediately asked him for some cherry syrup to drink, without having any knowledge that this was just what the somnambulist had recommended. The next day, on Marié's being again magnetised in the presence of several persons, she said, with reference to this case, 'I see exactly the same as yesterday; I can find no remedy.' She then added, 'Perhaps if I were nearer to him I should see the affected parts better.'" She then rose, quick as lightning, and prepared to set off. We got into a coach, and on arriving at the house were conducted into a room adjacent to that in which the patient lay. 'It is in vain,' she said; 'I can find no remedy; his intestines are much inflamed. I was not mistaken; he will die before the expiration of three days.' This sad prevision was but too well verified by the event. The patient died at the time specified, and the examination showed that the condition of the organs was such as had been stated by the somnambulist.

"I had in Paris an old aunt, whose death the somnambulist foretold sixteen days beforehand, specifying the exact time. The event occurred just as she had predicted."*

Predictions made by persons not in somnambulism

* "Le Magnetisme Expliqué par Lui-même," 1855.

are not unfrequently recorded at the present day in the journals as having been fulfilled; and the "cases of definite premonition," says the author of "Nature and the Supernatural," "are reported so familiarly and circumstantially, as to make a considerable item in the literature of our time. Prophecies of good men, or sometimes of poets and literary men, are so often and so particularly fulfilled, as to be the common wonder of the merely curious who profess no faith in their verity as communications from God. Dreams are reported, how often, foreshadowing facts in a manner so peculiar as to forbid any supposition of accident under conditions of chance. The state of trance is exemplified in Flavel, Tennent, and, indeed, in hundreds of others, as remarkably as in St. Paul in his vision of the third heaven."

The predicting power would even seem to be a peculiar endowment of certain races, in some localities.

"The Jews of Tangiers," says a modern writer, "possess a remarkable power of insight into the future, and often give utterance to prophecies, which, so far as I know, seldom fail of being ultimately realised. This statement can be amply confirmed by many Europeans who have resided at Tangiers, and who are acquainted with its Jewish population. I can prove, to a certain extent, the truth of this statement by an immediate reference to the first person, not going beyond him, that person being myself. I occasionally made the remark to some Jews, who had travelled in Europe, that their love of country must be very strong, to make them prefer such a dirty little town as Tangiers to any other more promising and agreeable place, where they might have a wider sphere for their commercial activity. 'Oh! you dislike Tangiers,' they replied, 'well, we can tell you it will be your future home for years to come.' I had no intention, at the time, of remaining at Tangiers; I knew of no circumstance on which so unequivocal a prophecy could be founded;

and yet it was fulfilled to the letter, for, in less than a year, I was married at Tangiers, and was compelled to reconcile myself to the place."*

Mr. Borrow, author of "The Bible in Spain," mentions in his work on the gypsies of that country, a sect which exists in Barbary, which he considers to form a part of that people. "I allude," he says, "to certain men and women termed Dar-bushi-fal by the Moors, which word is equivalent to prophesying or fortune-telling. They are great wanderers, but have also their fixed dwellings or villages, which are called 'Char-Sahara,' or witch-hamlets. They tell Dar-bushi-fal with flour, said a Jew of Fez, to the author, they fill a plate and then are able to tell you anything you ask them: they likewise tell it with a shoe; they put it to their mouths, and then will recall to your memory every action of your life."

After relating some of the feats performed by this sect, some of which are referrible to legerdemain, Mr. Borrow adds, "There is of course some exaggeration in the above account of them, yet there is little reason to doubt that there is a foundation of truth in all the facts stated."

Respecting gypsies in various parts of the world, the author remarks: "In all times since we have known anything of these women, they have been addicted to, and famous for, fortune-telling; indeed it is their only ostensible means of livelihood. Where and how they first learned the practice, we know not. Chiromancy, from the most remote periods, has been practised in all countries. Certainly, amongst all the professors of this art that ever existed, no people are more adapted by nature to turn it to account than these females; their forms, their features, the expression of their countenance, are ever wild and sybilline, frequently beautiful, but never vulgar."

* "Sixteen Years of an Artist's Life, in Morocco and Spain." Murray, 1859.

He gives a description of Gitanos telling fortunes, from the work of a Spanish writer in the beginning of the seventeenth century, which, he says, is in every respect applicable to the English gypsy woman of the present day, whose promises are as easily believed as then.

Though generally discrediting the alleged predicting power of gypsy women, Mr. Borrow nevertheless records an instance of the prediction of a male of this people, which was speedily verified. Having much associated with gypsies in various parts of Spain, with the object of circulating among them portions of the Scriptures in their own language, he was, when in Madrid in 1838, much importuned by a gypsy soldier obtruding his society upon him. He was subsequently imprisoned for distributing the Bible among Spaniards, and after his release, on returning one day to his hotel, he found the gypsy regaling himself with wine at his expense, but in a sullen mood, uttering wild and incoherent words, and repeatedly threatening some one. While in this excited state, he took offence at Mr. Borrow's servant, a Basque, speaking in that dialect, which he did not understand; at length, fancying himself insulted, he made a lunge at him with his sword, which the Basque—who, like all his countrymen, was very expert with the cudgel—parried with a broomstick which he happened to have with him, and disarmed his adversary. “The gypsy resumed his seat and his cigar; he occasionally looked at the Basque; his glances at first were atrocious, but presently changed their expression, and appeared to me to become prying and eagerly curious. He at last arose, picked up and sheathed his sword, and walked slowly to the door, when he stopped, suddenly turned round, advanced close to Francesco, and looking him steadfastly in the face, said, ‘My good fellow, I am a gypsy, and can read *baji*; do you know where you will be this time to-morrow?’ Then, laughing like a hyena, he departed. I never saw him again. The hostess, Maria Diaz, and her son

were present when the outcast uttered these prophetic words. At that time, on the morrow, Francesco was on his death-bed. He had, during his attendance on me, caught the jail-fever, which raged in the Carcel del Corte where I was imprisoned. In a few days he was buried in the Campo Santo of Madrid."

The following case appears in Forbes's "Oriental Memoirs :—" The Brahmin predicted to his friend Mr. Hodges, that he would rise to be Governor of Bombay ; but Mr. H. thought little of the prediction at the time. On a vacancy occurring some time afterwards, Mr. Spencer was appointed to the post, and Hodges was for some reason dismissed from the company's service, on which he sent for the prophet, and jeered him about his prediction, telling him that he was about to sail for England. The Brahmin listened to him with the greatest tranquillity, and when he had concluded said: "You see this vestibule and the building to which it leads. Spencer will reach the portico, but he will not enter the palace, and you will certainly obtain the honour which I foretold you ; a black cloud hangs over him. This surprising prophecy was generally known and talked of in Surat and Bombay. But Hodges thought so little of it, that he prepared for his departure for Europe. In the meantime, dispatches arrived, in which the Court of Directors expressed displeasure at Spencer's conduct as Governor of Bengal, countermanded his appointment, and nominated Hodges Governor of Bombay."

The prediction made by M. Cazotte, with reference to the French Revolution of 1789, after a dinner at which several persons of high rank were present, was exactly realised several years afterwards. He foretold that such and such individuals among the guests would be guillotined, a duchess among the rest—which, at the time when there seemed not the least likelihood of such an occurrence, gave rise to much hilarity ; that the King would also be put to death, and that La Harpe, who relates the circum-

stances, would become a Christian, he being at the time a sceptic in religious matters. All happened as Cazotte had stated, as is vouched for by many witnesses. The details of this interesting case are given in the work of M. Brière de Boismont, as also in some other works.

The fortune of Bernadotte was predicted to him by the same person who predicted that of Napoleon and Josephine. There existed, moreover, an ancient chronicle in the Bernadotte family, that a king would illustrate their posterity.

Some interesting details of the predictions referring to Josephine are given in Sir A. Alison's work on the "History of Europe," during the French Revolution.

"Her history," says the author, "had been very remarkable. She was born in the West Indies, and it had been prophesied to her by an old negress, that she should lose her first husband, and be extremely unfortunate, but that afterwards she should be greater than a queen. This prophecy, the authenticity of which is placed beyond a doubt, was fulfilled in the most singular manner. Her first husband, Alexandre Beauharnais, a general in the army on the Rhine, had been guillotined during the Reign of Terror, and she herself, who was imprisoned at the same time, was only saved from impending death by the fall of Robespierre. So strongly was the prophecy impressed upon her mind, that, while lying in the dungeons of the Conciergerie, expecting every hour to be summoned to the Revolutionary Tribunal, she mentioned it to her fellow-prisoners, and to amuse them, named some of them her ladies of the bed-chamber, a jest which she afterwards lived to realise to one of their number. Josephine herself related this extraordinary passage in her life, in the following terms: 'One morning the jailor entered the chamber where I slept with the Duchess d'Aiguillon, and two other ladies, and told me he was going to take away my mattress to give to another prisoner. 'Why,' said Madame d'Aiguillon eagerly, 'will not Madame

Beauharnais obtain a better one?' 'No, no,' replied he, with a fiendish smile; 'she will have no need of one, for she is to be led to the Conciergerie, and from thence to the guillotine.' At these words my companions in misfortune uttered piercing shrieks. I consoled them as well as I could; at length, worn out with their repeated lamentations, I told them that their grief was utterly unreasonable; that, not only I should not die, but should live to be Queen of France. 'Why then do you not name your maids of honour?' said Madame d'Aiguillon, irritated at such expressions, at such a moment. 'Very true,' I said, 'I did not think of that. Well, my dear, I make you one of them.' Upon this the tears of these ladies fell apace, for they never doubted I was mad. But the truth was, I was not gifted with any extraordinary courage, but was internally persuaded of the truth of the oracle."

"Thirteen years before the Revolution," says Dr. Macario, "Father Beauregard, a celebrated preacher, uttered from the pulpit of Nôtre Dame the following words, which struck terror into the hearts of the congregation: 'Yes, Lord, thy temples will be despoiled and destroyed, thy holy days abolished, thy name blasphemed, thy worship proscribed. To the sacred chants which made the vaulted aisles resound with thy praises, will succeed obscene and profane songs. And thou, infamous divinity of paganism, unchaste Venus, thou comest even here to assume the place of the living God, to seat thyself on the throne of the Holy One, and to receive the guilty incense of thy new worshippers.'"

"M. Eugene de Mirecour, the celebrated author of the 'Contemporaines,' placed himself *en rapport* with a somnambulist residing in the rue Rambuteau, in the beginning of January, 1848. She first predicted to

* The Cathedral of Nôtre Dame was afterwards appropriated to the purposes specified, and a courtesan was there worshipped as the representative of the Goddess of Reason.

him the great literary success he afterwards obtained. Being interrogated about politics, she said, 'Things are going on very badly; a terrible revolution is preparing; before six weeks there will be fighting in the streets, and the republic will be proclaimed.' Then suddenly interrupting herself, she asked: 'Do you know Louis Napoleon?' 'No.' 'So much the worse, he is destined to play a great part in the events which are about to take place; he will be Emperor.'

"These facts, which have been so completely verified by the result, are recorded in the Biography of M. de Mirecour, to whom, before republishing them, I addressed myself, to ascertain whether they were authentic. He replied, 'The fact is perfectly exact; it must have been communicated to the author of the work by M. Lambert, an advocate of Nantes, who was present at the time of the prediction, as well as myself. The predictions of this woman have been so punctually realised, that I did not dare to relate them, for fear of being accused of making a prophecy after its fulfilment. M. Verteuil, secretary to the Comedie Française, can give you the same testimony on this head.'"

"Sceptical philosophers," adds this author, "such as Franklin and Cabanis, have spoken of this faculty in terms so serious, that all which relates to somnambulism ought to attract the attention of the learned. Eminent men of all times and places have maintained this argument. Bacon has said that striking instances of prevision were met with in dreams, in ecstasy, and on the approach of death. M. Cousin has repeated the same thing. 'Prophetic inspiration,' he says, 'the *divining faculty*, has for its foundation the latent power of the soul, which, when concentrated and withdrawn within itself, may see into futurity, in dreams, in ecstasy, and when death is near.' The phenomenon is rarer in the waking state and in health. When the mind is oppressed (*assoupie*), in sleep, or in disease, it is not impossible

that there may be a more direct communication between the divinity and it.' ('Cours d'Histoire de la Philosophie.' Vol I.). St. Gregory the Great and St. Thomas Aquinas had already advanced the proposition that the soul, by its spiritual nature, may predict certain future things, especially on the approach of death." *

Enough has doubtless been advanced in the preceding pages to establish the reality of the phenomena which are not unfrequently manifested in the lucid somnambulism occurring under the influence of magnetism, as well as in that which is occasionally met with under other conditions of the system, and which, as we have seen, are vouched for, not only by persons who have specially occupied themselves with animal magnetism, but by well-known physicians, and many individuals distinguished in literature and science, as also by competent observers among the general public. Some additional corroborative testimonies and cases are introduced in the Appendix; and had I been disposed to enlarge this work I might easily have done so to a considerable extent, but I have deemed it most advisable to present a succinct summary of facts, and of comments thereon made, from an impartial estimation of which justifiable conclusions may be deduced.

* Op. Cit. See further remarks on prediction and illustrative instances in the Appendix.

CONCLUDING OBSERVATIONS.

FROM the more general knowledge and a juster appreciation of these phenomena, much good must, I conceive, arise (however likely the contrary may have appeared to some persons who have taken too circumscribed a view of the question), not only as regards the promotion of the temporal well-being of mankind, but also as respects the extension of spiritual religion, by controverting the doctrines of the gross materialism which refers all mental, as well as bodily operations to the structural organisation.*

Speaking of the prejudices which a superficial knowledge of scientific truths is apt to engender, Bacon justly observed: "Thus then, besides that philosophy and human knowledge serve to adorn and explain religion, they also render it two important

* It will be seen, upon a superficial examination, that animal magnetism is opposed to the opinions of the physiological materialist, the advocate of the organic origin of mind, and exposes, in all their nakedness, the deformity, the scantiness, insufficiency, and utter absurdity of his creed. In animal magnetism we find a practical refutation of all the material theories of the human mind—a most distinct, cogent, and impressive proof of the independent existence of the soul of man, and consequently the strongest philosophical grounds for presuming its immortality, since it has now been demonstrated, beyond the possibility of rational doubt, that in its manifestations it is not necessarily chained down to any particular part of the sensible and mortal body, but that it is capable of exercising its various functions in peculiar circumstances, without the assistance or co-operation of any of those material organs by means of which it usually maintains a correspondence with the external world.—*Isis Revelata*.

services; on the one hand, they contribute to the glory of God, and on the other, they afford an excellent preservative against incredulity and error."

An esteemed modern writer likewise remarks on this point: "The interests of religion are intimately connected with the general progress of intelligence, and every new discovery, whether in the universe of matter or mind, directly tends to increase the good of man and the glory of God.

"Every advance in civilization, every increase in the amount of knowledge, adds to the moral improvement of individuals and to the general benefit of society. Except in the lowest states of barbarism, we find nothing immutable; changes must come, whether we desire them or not; time must generate new ideas, leaving us to arrange their relations to the common stock. If these ideas be developed by knowledge, they will become beneficial truths; if they be appropriated by ignorance, they will generate pernicious falsehoods."*

It has been supposed that the admission of the higher order of somnambulic phenomena would invalidate or diminish the estimation in which the Scripture miracles are held. Even were it so, this circumstance could in no wise detract from their value as acquired truths. This objection has, however, been ably met by the Rev. Mr. Sanby in "Mesmerism and its Opponents;" and, in fact, it is easy to perceive that there is but little analogy between these two orders of phenomena, beyond the circumstance of miraculous agency and that of magnetic lucid somnambulism being both made subservient to the benefit of mankind. The somnambulic manifestations depend, as we have seen, upon the existence of certain favourable conditions, and they are liable to fail and to vary even in very lucid subjects; whereas the miracles recorded in Scripture

* "The Natural History of Society." By W. Cooke Taylor.

were performed in special instances, and for the specific objects of producing a conviction in men's minds of their divine origin, and of contributing to establish by this means the power of religion and the diffusion of the doctrines of Christianity, which, unless these visible signs had forcibly impressed a large number of witnesses, would not have been propagated (if at all) in so rapid a manner as they were after the death of the Saviour by a few individuals deficient in the learning of the age, and occupying a very humble station in life, in spite of all the opposition raised against them by the great and powerful.

There was, therefore, as respects Scripture miracles, no mere attempting, and no failure. *All* the sick brought to the Saviour were healed; many of them labouring under diseases incurable by human means. The beggar, lame from his birth, upon whom the power of motion was *instantly* conferred by St. Peter, was forty years old, and was known to have been lame all his life by the whole population of Jerusalem. The man, blind from his birth, to whom sight was given *at the moment*, was also a beggar well known to all the city, and in reply to the question made by the disciples in accordance with a prevalent opinion, "Did this man sin, or his parents, that he was born blind?" our Lord takes occasion expressly to state the reason of most of His miracles being performed under circumstances of the greatest publicity—"Neither hath this man sinned, nor his parents, but [he now receives his sight] that the works of God should be made manifest in him."

Sharon Turner, in his "Sacred History of the World," makes the following just remarks respecting the occasions on which miracles were performed:—

"Miraculous manifestations of himself, miraculous communications of His mind, and will, and laws, and purposes, must have taken place in ancient times, in order that we should be acquainted with what He desires us to know. Hence it is that when His plans and purposes require a preternatural interposition of

His power, it shall always be exerted, but with the unusual occasion the unusual agency ceases, and the extraordinary result no longer occurs.

“When His special and immediate agency is requisite to show that the commands or communications uttered in His name are from Him, it is exerted sufficiently to cause this impression, and the judgment of those whose minds are to be affected by it is satisfied that the visible miracle cannot have emanated from any other than a Divine Power. Our common sense soon discovers this in all real miracles. There could be no mistake or delusion in the raising of Lazarus, nor in our Saviour’s own resurrection. The supernatural agency was clear and certain in both.”

Having stated what I conceive to be the principal useful applications of animal magnetism, in so far as they may be ascertained in the actual state of our knowledge, I think myself justified in drawing from what has preceded the following conclusions:—

1. Animal magnetism has been known and practised in various nations from a very remote period. There appear to be certain points of analogy between its action and that of mineral magnetism, as manifested upon sensitive subjects, and upon animals.

2. The existence of a luminous emanation, perceptible to sensitive subjects and to some somnambulists, proceeding from the hands, the head, or other parts of the magnetiser’s body, as also from the poles of magnets, certain metals and crystals, seems to be proved.

3. The action of animal, like that of terrestrial magnetism, may be transmitted to a distance within certain limits, even through walls and other solid bodies, producing the sleep and other specified results.

4. The sleep, though the most common effect of the magnetic processes, is not an essential proof of the action of magnetism, which, in many cases, exerts a *beneficial* influence independently of this state.

5. The production of *crises* and other violent effects consequent upon the practice of Mesmer and his disciples was, in great measure, owing to the influence of an excited imagination and of imitation operating upon impressionable persons. Mesmer's practice was, nevertheless, attended with beneficial results in a large proportion of cases, which could not all be referred to this cause.

6. It is proved that in the magnetic sleep the senses are closed to ordinary impressions, and that the general sensibility may be so obtused as to enable the subjects to undergo serious surgical operations without manifesting signs of feeling pain, and that many patients so operated upon have recovered without experiencing the prejudicial consequences which so frequently supervene upon the performance of grave operations.

7. Considering the inconveniences, and not unfrequently fatal results, attending the employment of anæsthetic agents, it may be inferred that, in some cases, magnetism would be preferable to them, especially in those where the patients had been already subjected to its influence, and that this agent might be equally employed for this purpose during the dressing of painful wounds, extensive burns, &c.

8. An agency capable of blunting the sensibility to such an extent is necessarily calculated to render great service in many diseases accompanied with local pains and spasms; and experience has demonstrated that animal magnetism often cures or alleviates similar diseases, in some instances even without the magnetic sleep being produced.

9. In many cases, also, where the innervation is unequally distributed, from being too much concentrated in certain parts, and from its deficiency in others, magnetism has been employed with much advantage, especially in sleeplessness, convulsive, nervous, and mental diseases, and in some forms of paralysis.

10. Magnetism has likewise been employed bene-

ficially in various other disordered states of the health, and in some cases of organic lesion; but a more extensive experience of its effects on the part of the medical profession is necessary, in order to determine with some degree of precision the extent to which it may be made therapeutically available.

11. Animal magnetism can, however, in no wise be considered as a panacea, or of universal application in any disease whatever; but it may justly be regarded as a powerful and important therapeutical means additional to those we already possess, and as being not unfrequently serviceable when the latter have failed to produce benefit.

12. The phenomena of a psychological order which are observable during the magnetic sleep, as clairvoyance, &c., though comparatively seldom met with, are nevertheless proved to exist just as much as is the physical action of magnetism. These phenomena are not producible at will, but they supervene in an uncertain proportion of magnetised persons. Analogous phenomena are likewise sometimes observed in divers conditions of the economy, independently of magnetic somnambulism.

13. The lucidity of most somnambulists is very variable, its manifestation depending upon a combination of favourable conditions, or upon the absence of adverse influences; hence it cannot always be reckoned upon even in good clairvoyants.

14. Thought-reading accounts for many of the facts observed; but, independently of this power, there is in clairvoyance proper an extraordinary positive perception of persons, objects, or places, either near or more or less distant. This phenomenon not unfrequently occurs during natural sleep, and under certain pathological states of the system.

15. In magnetised subjects, however, clairvoyance is usually in great measure dependent upon the establishment of the mental *rapport* between them and the persons testing their powers, by which a clue is given which enables them to describe more

or less correctly the person or place respecting which they are questioned, and which is present in the thoughts of the questioner at the time ; details, however, being often given, of which the latter is not aware, but which are subsequently found to be exact.

16. Clairvoyance has been in many instances employed for useful purposes, including the recovery of lost objects or stolen property ; the knowledge of the existence of this power has been instrumental in preventing misdeeds, from the apprehension that by its means the perpetrators may be detected.

17. Phreno-magnetism exhibits phenomena of a particular order, depending doubtless upon the reflex action of the operator's thoughts or wishes on the mind of the magnetised subject, and not, as has been supposed, upon the direct excitation by magnetism of the respective organs, in accordance with the phrenological subdivisions.

18. Introvision by lucid somnambulists, as respects the diagnosis of disease, has been fully proved in numerous instances by the verification of the exactness of the diagnosis given. This power may be made available, under medical superintendence, in elucidating the diagnosis in obscure cases. The recommendations of somnambulists with respect to the application of remedies, though sometimes serviceable, are not generally to be depended upon, and should not be adopted without the sanction of a physician.

19. Prevision is occasionally manifested in magnetic lucid somnambulism, more especially as regards the subject's own health, the recurrence at stated periods of attacks of disease to which he may be liable, but also as respects events to happen to other persons. The same phenomenon is sometimes observable in dreams, on the approach of death, and in some other conditions of the system as in the second-sight.

20. The observation of the phenomena of lucid somnambulism, by extending the domain of psychological knowledge, tends to elucidate several occur-

rences hitherto inexplicable, and must effect a change in the opinions entertained by many persons respecting some questions relating to the physiology of the nervous system, especially the functions of the brain, by demonstrating the incompatibility of the theory of the material origin of mind with the facts observed.

21. A profounder study of the state of lucid somnambulism, and a more general knowledge of its phenomena, by showing more clearly the reciprocal relations between the soul and the body, cannot but be productive of beneficial results, by diminishing incredulity respecting a spiritual existence, and consequently by extending the influence of true religion.

Mesmeric Infirmary.—This institution, in Weymouth-street, supported by voluntary contributions, has existed about seventeen years, during which period numerous out-patients have derived benefit or a cure from the treatment. Annual reports are published; from these it appears that the principal cases treated are chronic rheumatism, neuralgia, and other nervous affections, accompanied or not with spasm, pains, sleeplessness, glandular enlargements and tumours, chronic headache, rheumatic paralysis, dropsy, muscular contractions, old sprains, disordered general health, &c. In the report for 1863 is a good case of epilepsy. The report for 1865 says: "Our motto is the alleviation and cure of disease, and the relief and prevention of pain by mesmerism only. If phenomena spontaneously present themselves, we do not reject them, but we do not seek for them. Somnambulism, clairvoyance, introvision, prediction, &c., have offered themselves to our notice in the course of the last twelve months, and we availed ourselves of these phenomena in the treatment of disease, so far as they appeared instructive or serviceable, but we did not lean upon them with undue confidence. We know how uncertain, and how unreliable these manifestations repeatedly are; and though they are facts in nature which are occasionally, or perhaps even often developed, nevertheless our system of treatment is not built upon them."

ADDENDA TO PART II.

ILLUSTRATIVE CASES FROM PROFESSOR GREGORY'S "LETTERS
TO A CANDID INQUIRER ON ANIMAL MAGNETISM."

DIRECT CLAIRVOYANCE.—"At the house of Dr. Schmitz, Rector of the High School here, I saw a little boy about nine years of age put into the magnetic sleep by a young man of seventeen. As he was said to be clairvoyant, I requested him, through the magnetiser, whom alone he heard, to visit mentally my house, which was nearly a mile off. He said he would, and soon, when asked, began to describe a back drawing-room, in which he saw a side-board with glasses, and a singular apparatus which he described. In fact this room is used as a dining-room, and has a side-board, on which stood at that moment glasses and an apparatus for preparing soda-water, which I had brought from Germany, and which was then quite new in Edinburgh. I then requested him, after he had mentioned some other details, to look at the front room, in which he described two small portraits, most of the furniture, mirrors and ornamental glasses, and the position of the pianoforte, which is very unusual. Being asked whom he saw in the room, he replied, only a lady, whose dress he described, and a boy. This I ascertained to be correct at that time. I then requested Dr. Schmitz to go into another room and there to do whatever he pleased. Dr. S. took with him his son, and when the sleeper was asked to look into the other room, he began to laugh, and said that Theodore was a funny boy, and was gesticulating in a particular way with his arms, while Dr. S. stood looking on. He then said that Theodore had left the

room, and after a while that he had returned ; then, that he was jumping about ; and being asked about Dr. S., he said that he also was jumping about. Lastly, he said Dr. S. was beating his son, not with a stick, although he saw a stick in the room, but with a roll of paper. All this did not occupy more than seven or eight minutes, and when Dr. S. returned, I at once gave him the above account of his proceedings, which he, much astonished, declared to be correct in every particular.

“ Mr. T. occasionally showed quite spontaneously some degree of clairvoyance. Thus, one day he told me that he saw my carriage arriving in the courtyard of the university, which I did not believe, as it had been ordered an hour later. But he said he not only saw it, but saw also the servant coming upstairs to announce it ; and two minutes afterwards the servant appeared, the carriage having, by mistake, been brought an hour too soon. Another day he spoke to me of seeing his uncle in Berwickshire, and said that his uncle was then sending off a letter to him. He had no reason to expect a letter ; on the contrary, he was at that time intending to write to his uncle. But with the first post from Berwick the letter came. He several times saw and described what was going on at my house. On several occasions when I was able to verify his statements I found him correct as to the number, dresses, &c., of the persons he saw in my drawing-room.

“ One day he spontaneously visited Inchkeith, and the lighthouse there, which he had never seen ; but I found, on inquiry, that his description, which was very minute, was accurate, and it was certainly given as by one seeing what he describes. His clairvoyance was generally spontaneous, but sometimes I was able to get him to look where I wished, and he several times told, at my request, what was doing in the room of a friend who lived at a distance of several hundred yards.

“ Mr. B., of the East India Company Civil Service, being at Calcutta, and wishing to hear about Mrs. B., then on her voyage to England, applied to a clairvoyant at Calcutta, who, when asked where the ship *Queen* was at that moment, answered that she was off the Western Isles, and was then passing one of them, described as having a high-peaked outline resembling *Madeira*. The day, he said, was hazy and gloomy. Mr. B. then asked him to enter Mrs. B.’s cabin, which he at first declined for fear of intrusion, but finally agreed to do, and said the cabin was in great confusion. Two ladies were sitting in it conversing together; and his description of Mrs. B. was so exact and graphic, that Mr. B. was much affected by it. Captain Macleod, of the *Queen*, afterwards compared the statement of the clairvoyant as to the position of the ship with his log-book, and found it perfectly correct. The *Queen* had an unusually long passage; according to the average passage she ought to have been in England when she was off the Western Isles. The clairvoyant had never seen Mrs. B., and a fellow-passenger spoke from observation of the confused state in which her cabin usually was. This case I have on the authority of a lady who had it from the parties.

“ Mr. J. D. was put to sleep by Mr. Lewis in my presence and in that of several gentlemen. After a time he spontaneously passed into the clairvoyant state. I asked him to describe my house, which he did most accurately. In the drawing-room he said he saw a lady sitting in a particular chair reading a new book. On returning home, I found that Mrs. G. had at that time been sitting in the chair alluded to, which she hardly ever does, reading a new book which had been sent to her just before, but of which I knew nothing. Besides, I found that J. D. did not, in describing my house, read my thoughts at all, but dwelt on many things strange to him, which I never thought of, and omitted others which I did think of and wished him to notice. He had never

entered the Infirmary, yet he saw the interior, described two men putting a third into a bath on the ground-floor, and afterwards going upstairs he entered a ward, on the door of which he saw 'No. IV.,' counted the beds on one side of it, noticed the closets at the ends of the ward, and said that most of the patients were in bed, but that one man was smoking 'up the lum.'

"At Mr. Lewis's request J. D. once visited St. John's, New Brunswick, and told Mr. L. that his mother, of whom he (Mr. L.) had not heard for years, was alive and in that place. Also that on a certain day Mr. Lewis would receive a letter from that quarter, on business of importance, which was now on the way; that it was written by an agent or executor, who was then ill; that the mother of Mr. L. would also soon receive a letter which Mr. L. had written, and he added private information of much importance to him. The whole proved quite correct. Mr. L. received the letter announced from an agent, whose illness and death were mentioned in a later communication. Mr. L.'s mother proved to be living there, and she also received the last letter he had written, without a knowledge of her being alive, or of her address. I have since heard of various other instances of J. D.'s great lucidity.

"A young woman, æt. 25, servant in the family of Dr. M'Culloch, of Dumfries, was magnetised by Mr. Lewis and became clairvoyante. On the 6th October, she was put to sleep in the evening, and asked to visit a school for young ladies at Boulogne where Dr. M.'s daughter then was. She said she saw her going to bed at a quarter to nine, and hanging up a brown dress which she had worn that day, because the day was wintry. It was supposed that this was a mistake, as that dress was not to be worn till winter. She said that the young lady was to return home in June or July, and afterwards go back to Boulogne. This also was supposed to be quite wrong. She described minutely the person of

the English teacher, and said there were twenty-five scholars; a point not known to any one in Dumfries. She said that they dined at half-past one, and drank no wine, but some light stuff out of a very large flask of a peculiar shape. She also described the bed and other furniture of the young ladies' bedroom, particularly a small carpet of a stair-carpet pattern, a deep red colour, much faded. Miss M. had heard from her mother last week, and intended to write home on Wednesday, the 9th. She also described a lady, whom she took for the school-mistress, as a stout woman, dressed in black satin, wearing a cap, and with black hair. Miss M. generally sleeps alone, but sometimes one of the young ladies sleeps with her. One of the French teachers sometimes instructs in music. Miss M. was at the English church in the forenoon, but not in the afternoon, because it was wet. The text of the sermon was from Luke xvii.

"On inquiry, almost the whole of these statements were found correct. A few were wrong. Miss M. did go to church in the afternoon, and the text in the forenoon was not from Luke. The lady L. W. took for the school-mistress was a friend on a visit to her. But in almost everything else L. W. was right. Thus, Miss M. had worn the brown dress that day for the first time, sooner than she intended, because the day was very cold. She had gone to bed that evening at a quarter to nine, and had hung up the dress in her cupboard. Only the day before, she and the other young ladies had been unexpectedly told that they would have to return home about the end of June, or beginning of July, because the mistress was obliged to go at that time to Germany; which was entirely unexpected by Miss M.'s family. The person of the English teacher was correctly described. The description of the dinner was generally correct, and the water-flask was exactly as L. W. said. The furniture of the bedroom was also correctly described, as was the pattern and colour of the carpet. Miss M. did intend to

write, and did write on the 9th. One of the young ladies sometimes slept with her, and one of the French teachers occasionally gave instructions in music. The number of scholars, which had varied much, was then twenty-five.

"The girl spoke and acted as if looking at what she described, and it cannot, I think, be doubted that by some means she did see it. The case is remarkable, also, because she mentioned correctly various points which cannot here be given, as to what passed in the mind of Miss M., and because there was some tendency to prevision of future events, as in regard to her writing on the 9th, and her return at a later period."

A correspondent of Dr. Gregory's (the Rev. Mr. Gilmour, of Greenock) records several instances of clairvoyance manifested by his female servant, of which I select the following :—

"J. S., Esq., spending the evening with me, was anxious to test her clairvoyance accurately. She visited, at his request, the breakfast-parlour at home, said his father was reading 'Blackwood's Magazine' in his easy chair by the fire, described the room with perfect accuracy, and mentioned what Mrs. Scott was doing. Some of these statements he felt perfectly sure were incorrect, but on going home he found that she had been minutely accurate. He begged me, in writing, to send her along to our Provost's; on going into one room she saw a great number of young ladies, on entering another room she said she saw a great many little misses. On being pressed to look earnestly at them to see if she knew any of them, she discovered Mr. S.'s sisters, their governess, whom she named, and the Misses L. Mr. S. then told me that the Provost had a large party that evening, upwards of sixty ladies; that his sisters, their governess, and the Misses L. were to his certain knowledge there. While this was going on I heard a knock at my door. On the person being admitted, I asked her to tell me if any one was there. She said, Yes, a lady had been

taken into the parlour. On being pressed to tell who she was, she named her. I went out and found that all this was true.

"During the summer Dr. T., of K., Mrs. T., and her two daughters visited me. On the day they left I requested him to take notice of all that was doing in his house at eleven o'clock that same night, and I would visit him through my clairvoyante. I did so, and despatched by next morning's post my questions and her answers, stating that Dr. and Mrs. T. were in a small parlour lighted by a gas jet from the mantelpiece; that Mrs. T. was sitting at a table with a book before her; that she had a turban on her head, and wore a dress of an uncommon kind, which she described; that the Dr. was standing in the room (describing his dress); that one little miss was in a small bed-room off the parlour, and that another was in bed with the servant in a room at the head of the stairs. By return of post the Dr. stated that Mrs. T. was dressed in the peculiar manner described, and that everything I had stated was true."

Mr. Atkinson had magnetised a young lady, the daughter of a medical man who resided many miles from London, where she then was. She became clairvoyant, but her father, who came to see her, would not believe in clairvoyance. Mr. A. then requested him, when he got home, to do anything he chose, not telling any one, at a certain hour and in a certain room. At the time appointed he magnetised the young lady, and requested her to visit her father's dining-room. (It was dinner time.) She saw her father and the rest, but all at once she began laughing, and said, "What does my father mean? He has put a chair on the dinner-table and a dog on the chair." Mr. A. sent an account of what his patient had seen, and in answer was informed that she had seen correctly, for that her father, to the amazement of his family, had put the chair on the table and the dog on the chair at the time agreed on.

Another lady, a patient also of Mr. Atkinson's, who, by long and laborious magnetic treatment, had cured her of a most distressing complaint that had resisted all other treatment, became highly clairvoyant, and spontaneously described the house of a near relation with all its inmates. She continued for a long time to visit his house, and one time saw that her relative was dangerously ill, and told how many persons were in the sick room, saw the medical men, described the treatment, and pursued the case from day to day, involuntarily and even against her wish, as it distressed her severely, till the distant patient died. After this she was still involuntarily drawn to the scene of death, saw the corpse, described its appearance, and all the proceedings connected with the interment. Everything that could be ascertained and verified was found exact.

A young lady, on a visit away from her home, being magnetised, was desired to visit her father's house. She did so, and said she saw the postman delivering a letter, which was addressed to her; that it was from a brother or cousin, an officer, and dated from Cork; that her sister had opened it, &c. When she woke she had no recollection of the vision. On being asked incidentally where the brother or cousin was of whom she had spoken as the writer of the letter, she said he had sailed a week or ten days before from Cork for the colonies with his regiment. It was therefore supposed that she had been dreaming of some past letter, but on her return home she found that at the time she saw it, a letter had arrived addressed to her, the writer having been forced by stress of weather to return to Cork, from which place he had written.

PREVISION. — "Spontaneous prevision has been recorded as occurring in all ages, sometimes in the form of dreams, at other times in that of waking visions or second-sight. By far the most remarkable, because the best attested instance in modern times, is the celebrated prediction of M.

Cazotte, concerning the events of the Reign of Terror.* It was well known in all its details, both in Paris and London, at a time when every one thought it a mere dream. I have seen persons who heard of it very soon after it was delivered, and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice that Cazotte, who was a man of a very peculiar turn of mind, and much addicted to the study of occult science, was also subject to fits of abstraction, reverie, or dreaming, in which he seems to have been clairvoyant; and that this was far from being the only occasion on which he uttered predictions which were verified.

"When, for the first time, I read this astonishing prediction, I thought it was only a fiction of La Harpe's. The inquiries I have since made, and the information I have gained, have induced me to change my opinion, the Count de Montesquieu having assured me that Mdme. de Genlis had repeatedly told him she had often heard this prediction related by M. de la Harpe. I begged of him to solicit from that lady more ample details.†

"I have also seen the son of M. Cazotte, who assured me that his father was gifted in a most remarkable manner with a faculty of prevision; one of the most striking instances was that on returning home, on the day in which his daughter had succeeded in delivering him from the hands of the wretches who were conducting him to the scaffold, instead of partaking the joy of his family, he declared that in three days he should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th September, 1792.

* This case, already referred to, is given at length in Dr. Gregory's work from La Harpe's Posthumous Memoirs, 1806.

† In reply to this request Madame de Genlis wrote: "I have heard it related a hundred times by M. de la Harpe before the Revolution, and always in the same form as I have met with it in print, and as he himself caused it to be printed."—November, 1825.

"A friend of Vicq d'Azyr told me that that celebrated physician, some years before the Revolution, had related to him before his family the prophecy of Cazotte.

"Extract from a letter on this subject, dated December, 1833, from the Baron de Lamothe Langoro to M. Mialle: 'I have only on this subject to assure you, upon my honour, that I have heard Mdme. la Comtesse de Beauharnais many times assert that she was present at this very singular historical fact. She related it always in the same way, and with the accent of truth. Her evidence was fully corroborated by that of La Harpe. She spoke thus before all the persons of the society in which she moved, many of whom still live, and could equally attest this assertion.

"The commonest form of clairvoyant prevision is that of predicting the occurrence or recurrence of fits in the sleeper, often with the statement that the fit is to occur at a specified time, will be the last, the last but one, &c. Some clairvoyants predict accidents to themselves. In one case the predicted accident was a fall on the steps on coming out of church, but it was only predicted generally as to happen at a certain hour and to produce certain effects. It is very common for such as go spontaneously into trance or ecstasis, to predict these occurrences a long time before.

"As to prevision unconnected with the sleeper, and referring to other parties, this is much more rare. But it has been frequently recorded, and I think must be admitted as a possible occurrence, beyond our power at present to explain. Major Buckley informs me that it frequently occurs in his experience.

"A young lady in London, being magnetised, saw her family in the country, described their occupation, and added that her little brother had got the measles. Being asked if her little sister had not also got the measles, she said, 'No, but she will have

them on Wednesday ; and my elder sister will have them too, but not until the Wednesday following.' All this proved correct."

In the first part of his work Dr. Gregory remarks on this subject : "Whether prevision exist or not, we have now what I consider sufficient evidence that clairvoyants do possess the power of seeing contemporary or present events, as well as that of seeing past events. And even if it should turn out that all alleged cases of prevision are founded on some fallacy, this would not affect those other phenomena, which must rest on their own evidence. I premise this, because I have often heard the alleged impossibility of prevision, or its absence in a particular case, employed as an argument, or rather as a proof, against the possibility of clairvoyant vision, introvision, and retrovision. Now, I cannot consent that these should be in any way made to depend on the other.

"But on the other hand, vision, introvision, and retrovision, being, as I think, established as facts, though not explained or understood as occurring under any known laws, furnish undoubtedly an additional argument for the possibility of prevision. If, in some way to us at present unaccountable, present and past events are presented to the mind's eye, may not future events be also thus perceptible ? If past occurrences leave a trace behind them, may not 'coming events cast a shadow before ?' If the latter is inconceivable, the former, had we not seen them, would be equally so ; and whether conceivable or not, the one is as easy, or rather as difficult, if not impossible, to explain as the other."

SPONTANEOUS PREVISION, OR SECOND-SIGHT.—"A soldier in a Highland regiment, then in America, named Evan Campbell, was summoned before his officer for having spread among the men a prediction that a certain officer would be killed next day. He could only explain that he had seen a vision of it, and that he saw the officer killed in the first onset by a ball in the forehead. He was reprimanded."

manded and desired to say no more about it. Next day an engagement took place, and in the first attack the officer was killed by a ball in the forehead."

After adducing some other instances, Dr. Gregory concludes by saying: "The above cases are only a few out of many that might be adduced, and tend to show that by some obscure means certain persons in a peculiar state may have visions of events yet future. And, indeed, it is only by admitting some such influence that we can at all account for the fulfilment of prophetic dreams, which, it cannot be doubted, has frequently taken place. Coincidence is insufficient to explain even one case, so enormously great are the chances against it; but when several cases occur, it is absolutely out of the question to explain them by coincidence."

The following case is from a medical work, recently published, which obtained the prize of the Académie de Médecine:—

"Madame C., æt. 25, married to the captain of a vessel, was subject to violent nervous crises while her husband was at sea. For a month she had convulsions, alternating with complete coma, when one day she exclaimed, 'My husband is now landing at St. Nazaire.' All the persons who heard her ascribed it to hallucination. 'I see him,' she continued, 'he is coming to Nantes.' In the evening, without waking from her somnambulic sleep, she added, 'He is come; he is crossing the street; he is coming up the staircase.' The bystanders thought she was deranged; but how great was their astonishment on seeing the husband enter the room!

"Similar facts have been observed by Doctors Fourré, Pellerin, and Maisonneuve, who is professor in the Ecole de Médecine; and, if it is easier to deny than to explain them, it seems to me that they should at least be noted, without seeking to bend them to systematic preconceptions."*

* "De la Médecine Morale, dans le Traitement des Maladies Nerveuses." Par le Dr. Padioleau.

PREVISION.—The same author relates the case of a young lady, æt. 21, suffering from a nervous affection, marked by violent convulsive movements, attacks of catalepsy, and crises of somnambulism. For several months the patient took nothing except a small bit of chocolate at night, for in the daytime she vomited everything except a little water. She nevertheless retained her fresh complexion, and there was no sensible emaciation. "One day, when plunged in a deep sleep, she made signs to write. A pencil and slate were put into her hands, and she wrote, '*Marie me guérira.*' Some time afterwards she desired to have a white dress made, and while it was making she often repeated that the time for her cure was approaching; then, when pressed to take some food, she said, 'It is of no use, I cannot; but when I am cured I will eat like an ogre.'

"When her dress was ready, I asked her to put it on. 'Not yet,' she replied, 'I will not wear it till the 8th December, when I will go to the church of the Immaculate Conception' (where her cure was to be effected). In one of her attacks of somnambulism she said that on the 7th she would have horrible fits, but we were not to be alarmed, as she would be cured the next day.

"In fact, on the 7th the whole family was in a state of consternation, so horrible and frightful were the spasmodic attacks, which recurred every quarter of an hour. The action of the muscles of the upper part of the back and of the nape of the neck was so violent that they occasioned a constant movement of rotation, nevertheless her intellectual faculties were unimpaired, and in the short intervals of repose she repeated, 'Why do you distress yourselves? to-morrow I shall be cured.'

"The next day, after passing a terrible night, she was put into a carriage to be taken to the church, and she was dragged, so to speak, to the holy table. But on returning, she walked alone to her place, to the great astonishment of her parents and friends.

On leaving the church she got into the carriage, and on arriving at the hotel crossed with surprising facility the court-yard, went hurriedly up the stairs, sat down to the table, and really ate like an ogre. In the course of the day she went out on foot, and ever since (two years ago) she has enjoyed admirable health."

CURATIVE AGENCY AND CLAIRVOYANCE —There is in the periodical "Once a Week," for September, 1860, a long article from an Englishman who spent six months among the Druses of Mount Lebanon, who, he says, are divided into *Akkals*, or the initiated, and *Djahils*, or uninitiated. The Akkals are of both sexes, and are the most respected of the nation. They pursue the ordinary callings of life like other men. One of the most distinguished among the Akkals is the Sheykh Beschir, whose acquaintance the author made. He solicited an exhibition of his wonderful power, which he at first declined giving, on the ground that he had made it a rule that, except to effect cures, he would have nothing more to do with the unseen world. At length, however, he was prevailed upon."

After giving an account of the turning, at first slowly, *then rapidly, of a water-jar*, caused by recitations and *movements of the hands* of the Sheykh, *at a little distance from it*, the writer adds: "That the fact of making the water-jar turn was a very wonderful feat there can be no doubt, nor could I account for it by any natural or ordinary means whatever. That the Sheykh firmly believes in his intercourse with the spiritual world is certain.

"His greatest triumphs have been in cases of epilepsy and confirmed madness, in which I know of many instances where his success has been most wonderful. He resorts to no severe measures to those brought to him, nor does he use any medicine, simply repeating over them certain incantations, and *making passes with his hands, as if mesmerising them.*

"For severe fevers he has a twine or thread, which

he sends the patient—no matter how far off—enough to tie around his wrists, when the sickness is said to pass away at once. A relation of his own told me that his (the relative's) wife had been afflicted for three years with a tumour, of which the European doctors at Beyrout could make nothing, when at last she agreed to consult Sheykh Beschir. The latter shut himself up in his room for thirty days, fasting all the time upon very small quantities of bread and water. He then took the case in hand, and *after making several passes* over the woman's body, she was in five minutes perfectly cured.

"But what surprised me more than anything else about the Sheykh, was the singularly correct description he gave of countries, towns, and even portions of towns which he could never have seen, never having been out of Syria. He can only read Arabic, in which tongue works of information are very limited, and the number of Europeans with whom he has had intercourse might be counted upon his ten fingers. He asked me to name any town *in which I had resided*, and which I wished him to describe to me. I mentioned, among others, London, Edinburgh, Calcutta, Bombay, Cabool, Candahar, and Constantinople, each of which he literally painted in words to the very life, noticing the various kinds of vehicles, the dress of the different people, the variety of the buildings, and the peculiarities of the streets, with a fidelity which would have been a talent in any one who had visited them, but in a man who had never seen them was truly marvellous."

As respects the cures said to have been effected in epilepsy and mania, they were most probably owing to the positive influence of animal magnetism, of which numerous instances are related in works on the subject. The description of towns was doubtless owing to the power of thought-reading, combined with clairvoyance, possessed by the Sheykh, though he was not in the somnambule state, of which, likewise, numerous instances are related. The rapid

turning of the water-jar without contact finds its counterpart in the recent accounts we have of the turning of tables, the transposition of objects, &c., also without contact, and ascribed to spiritual agency.

The distinguished German writer, Zschokke, says in his "Autobiography:" "It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene of that life, has passed quite involuntarily, and as it were dreamlike, yet perfectly distinct before me. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. I once in a family circle at Kirchberg related the secret history of a seamstress, who had just left the room and the house, and whom I had never seen before. The people were astonished, for what I uttered was the literal truth. I, on my part, was not less astonished that my dream-pictures were confirmed by the reality.

"This seer-gift manifested itself occasionally only, and quite independently of my volition, and often in relation to persons in whose history I took not the slightest interest. Nor am I the only one in possession of this faculty. In a journey with two of my sons I fell in with an old Tyrolese, who travelled about selling oranges and lemons, at an inn in one of the Jura passes. He fixed his eyes upon me for some time, joined in our conversation, and began to describe my acts and deeds, to the no little amusement of the peasants and astonishment of my sons, whom it interested to learn that another possessed the same gift as their father. How the old lemon merchant acquired his knowledge he was not able to explain, but he seemed to attach great importance to his hidden wisdom."

SECOND - SIGHT, •CLAIRVOYANCE, AND CURE OF DEAFNESS.—Mr. Home, the medium, remarks in his

"Incidents of My Life:" "My mother was a seer through her life. She had what is known in Scotland as the second-sight, and in many instances she saw things which were afterwards found to have occurred at a distance, just as she had described them. She also foresaw many events which occurred in the family, and foretold the passing away of relations, and lastly, she foretold her own, four months previously. My aunt has told me that when I was about four years old, I had a vision of the circumstances attending the departure from earth of a little cousin, I being at Portobello, and she at Linlithgow; all which proved to be entirely correct, though I had mentioned persons as being present about her who, it was thought, could not have been there, and had noticed the absence of her father upon the water at a time when it was thought he must be with her at home.

INTROVISION AND COMMUNITY OF FEELING.—"I was so sensitive to any one who came near me in a diseased state that I not only myself felt, but accurately described their symptoms and the seat and causes of the disease. One case was that of a person who had been ill for many years without any apparent cause. I brought to his mind an accident which had occurred to him some years previously, and which I was impressed to tell him was the cause of his sufferings. A surgeon to whom he related the circumstance told him that I had no doubt been correct in attributing his illness to that accident. My own suffering in sympathy with other people's illness was often so great, and was indeed so frequent, that I was often warned by my spirit-friends against coming in contact with sick persons.

"The day previous to my leaving, a wonderful case of healing occurred through me in the manner which I will now relate.

"On the 19th March, 1857, I received a letter from a stranger, Mdme. A. de Cardonne, of 233, rue St. Dominique, St. Germain, stating that she had had a dream, in which she had seen her own mother

and mine, and that the latter had told her to seek me at once, in order that her son, who had been deaf for four years from the effects of typhoid fever, might be cured. This was so strongly impressed upon her mind, that she wrote to say that she would call upon me with her son the following morning at ten.

"Accordingly she presented herself with her son at my rooms, there being present the Princess de B. and Miss E., who were with me previous to my leaving Paris that very day to proceed on my voyage to America. I received her with considerable embarrassment, which was fully reciprocated on her part; the mother yearning for her son's recovery, and I not knowing how I was expected to be instrumental in healing this long total deafness; the more so, that operations had been performed on the boy, as I afterwards found, by eminent surgeons of Paris, who had said that it was impossible he should ever be restored to hearing.

"She sat down on a chair near the sofa, I taking a seat on the sofa, and beckoning the son to be seated on my left. He was in his fifteenth year, of a delicate complexion, with large dreamy blue eyes. During the recital of his illness, told with all the warmth and tenderness of a mother's heart, and describing the various surgical operations to which he had been subjected, my sympathies were deeply moved, and I unwittingly threw my left arm about the boy, and drew him towards me, so that his head rested on my shoulder. While in this position, and Mdme. de Cardonne was telling some of the most painful particulars, I passed my hand caressingly over the boy's head, upon which he, partly lifting his head, suddenly exclaimed, with a voice trembling with emotion, '*Maman, je l'entends.*' The mother fixed on him a look of astonishment, and said, 'Emile' (the boy's name), and he at once replied, '*Quoi ?*' She then, seeing that the child had heard her question, fainted with emotion, and on her recovery the

scene was a most thrilling one; the poor mother asking continually questions for the mere pleasure of hearing her child reply. The boy was able to resume his studies, and has continued to hear perfectly up to the present time." (Home's "Incidents.")

CLAIRVOYANCE OF ALEXIS DIDIER.—The following account of the clairvoyant means by which a robbery was detected appeared in the Paris journal *La Presse* :—

"Mdme. A., living in the rue Tronchet, having lately missed some articles of jewellery, and a considerable quantity of linen, called upon M. Marcillet and Alexis, with a view of obtaining some information respecting them. Alexis, on being somnambulised, said, 'Your present servants are honest, but you had a maid who was married last month, it is she who robbed you. She is so much the more to blame, as you entertained towards her great regard, which you proved by frequently making her presents; even on her wedding-day you gave her a rich silk dress.' 'This woman cannot have committed these robberies,' said Mdme. A., 'for some sheets are missing which I feel confident were in the house after her departure.' 'You mistake,' replied Alexis, 'for I see in the room a good deal of linen which belongs to you. As to the jewels, part of them have been sold.' Then, in order to prove to Mdme. A. that he saw her former *femme de chambre*, Alexis described her, told her name, and even indicated the house where she was then living. Mdme. A. went to the house, saw the woman, and reproached her for her ingratitude; but being deceived by her answers, in which breathed a spirit of candour, she almost regretted having accused her, when suddenly the aspect of matters changed. 'I did not expect you, Madame,' said the woman. 'See, here is the box containing the few trinkets which I possess; examine it yourself, and ascertain whether there is anything that belonged to you,' placing the box at the same time in the hands of her former mistress. Madame A.,

having her suspicions removed by this speech, was on the point of making excuses for having been so credulous, when, from the abrupt movement made in passing the box to her, a foreign coin, which Madame A. immediately recognised as being hers, fell out. With this proof of conviction she determined upon lodging a complaint with the commissary of police. This officer, on going to the house to make a search, not only discovered the sheets which belonged to Madame A. on the bed of the newly-married couple, but also found that the shirts worn by the husband belonged to M. A. It is needless to say that, after verifying these facts, the faithless servant was transferred to the Prefecture de Police.”*

CLAIRVOYANCE.—“M. A., having to make a heavy payment at the close of 1857, missed from his cash-box the sum of 1,700 francs. He always carried the key about with him; he could not therefore make out how the deficiency had occurred. He suspected no one; only three persons had access to his bureau—

* The practice of somnambulism being illegal, and lucidity as respects the discovery of lost or stolen property being capable of possibly compromising innocent persons, Alexis, together with some other Paris somnambulists, was on one occasion summoned before the Correctional Police. The facts that stolen or lost objects had been frequently recovered through the instrumentality of the accused were not denied, and their advocate defied the Commissary of Police to detect a robbery by means of a pair of gloves that had been worn by one of the parties implicated in a robbery, which Alexis had recently done. Judgment was not pronounced, and the practice of somnambulism continued to be tolerated, or was visited only with slight penalties. In similar cases, however, much precaution is required in validating the testimony of somnambulists, for it might easily happen that the person robbed, having present to his mind an individual against whom he might think there were grounds of suspicion, and the somnambulist, divining his thoughts, might easily describe this individual, which would confirm the suspicions previously entertained of his being the guilty party, though he might be quite innocent. This source of error would, therefore, always require to be guarded against in employing the powers of lucid somnambulism for a similar purpose.

viz., his wife, brother, and sister-in-law—in whom he fully confided. Being desirous of penetrating the mystery, he applied to Madame Ogier, a somnambulist, whose lucidity he had heard highly spoken of. On her being put into the magnetic sleep, he presented to her some objects which belonged to these three persons. On examining them she said that the two first belonged to two relatives of his who had nothing to do with the missing sum. When she felt the third object she expressed pain mixed with apprehension, and refused to explain herself; but on M. A. insisting, she said, 'It is a member of your family who has betrayed your confidence. She has taken the money.' She minutely described the person, and her description was very exact, both physically and morally. She added that the person had a bunch of keys, one of which opened the box, though with some difficulty; that she had used this key for a long time, and had abstracted several sums of money, which she had hidden in certain articles of furniture. 'Search,' she said, 'such and such an article (describing them), there is more money than you think, also some bank-notes, which are crumpled up, and even somewhat torn.' M. A. found in the places specified some gold and 3,500 francs in bank-notes, crumpled up and a little torn. Some days afterwards he succeeded in getting the bunch of keys, and found that one really opened his box. There are in Paris numerous real and pretended somnambulists, who give consultations. It is said that the police sometimes employ this agency to assist them in their researches."

SPONTANEOUS CLAIRVOYANCE IN SLEEP.—The following cases are taken from an esteemed German work:—

"Järdens, teacher in an establishment in Berlin, had an uncle living in the country near Halle, who acted as a father towards him. In the tenth year of his age he was received into the Orphan-house of Halle, where he dreamt that thieves were robbing his

uncle's house. He saw them go in, and take things from particular rooms, 'as clearly,' he said, 'as if I saw it in full daylight with open eyes. I was very apprehensive for the life of my uncle, and related the dream to my fellow-scholars. In the course of the morning I was called out of the school-room; my uncle had come. I ran to embrace him, and told him my dream. He made me repeat it, and then told me all had so happened on the preceding night. I had correctly pointed out in which room the thieves first went, and what they had taken, among other things all his clothes, except the old coat in which he came into the town.'

"A friend of the author's also a teacher (living in Armsdorff), dreamt one night at the end of March, 1860, that a woman came in by the door, and said to him, 'Your father is very ill, with a severe pain in the left side; he will die.' In the morning he related the dream to his family. In fact, the same day there came a female messenger from the death-bed of his father, who was previously in health and lived at Siegroth, four German miles distant, and described the progress of the disease, which began with pain in the left side. The son hurried off, and arrived in time to see his father before he died.

"A woman who had lived happily with her husband was separated from him during a journey. After reading one of his letters, she fell asleep, and suddenly awaking with a scream, exclaimed, 'My husband is dead. I have seen him die. He was at a water-course, where there are several trees. An officer in a blue uniform attending him stanchd the blood, issuing from a large wound in his side, and gave him water to drink out of his hat.' Those about her vainly endeavoured to tranquillise her. She again fell asleep, and having had the same dream recur, no longer doubted the facts. Fever, attended with convulsions, supervened. In a short time the news arrived that her husband had been killed on the road. Some months afterwards she went to mass;

after it was over, on suddenly seeing a gentleman, she screamed out and fainted. On coming to herself she said that was the officer who had been at the death of her husband. On being appealed to he confirmed the correctness of her account of the event.

"An *employé* in Wurtemberg had an assistant and an apprentice. The former being addicted to excesses, came in drunk late one night, and finding the young man writing, he seized him, threw him to the ground, and pressed his throat so tightly that he was blue in the face, and lost consciousness. The *employé's* wife, who was in childbirth, falling asleep, dreamt that she saw in the office the apprentice half-dead on the ground, and blue in the face. She awoke, and being frightened, called the nurse, and told her to go to the office, where she arrived just in time to prevent his death. The assistant, alarmed at her appearance, gave up the attempt.

PREVISION DURING SLEEP.—"A somnambulist patient of Dr. Meissner's dreamt on the 10th July that at the end of the week she would fall down speechless, and have an attack of hemorrhage. I made her promise not to go out of her room the whole week. On the 14th she was found by a person who accidentally went in lying at the foot of the bed unable to speak, and a quantity of blood by her side. She afterwards said that she had risen from the bed to take a cloth out of a high cupboard, and in drawing it out that she fell backwards against the bedstead, and began to emit blood from her mouth.

CLAIRVOYANT APPARITION.—"A young woman died in the night in the Jews' Hospital, in Frankfort. Early the next day her sister and niece came to inquire after her (one of them lived in the town, the other a mile off), as the deceased had appeared *to both of them* in the night. The director of the hospital assured me that similar instances not unfrequently occurred.

"Wesermann states in 'Rieser's Archives:' "I tried to make my intended visit known to a friend,

whom I had not seen nor written to for thirteen years, by this means, that by the power of my will my form should appear to him while asleep. On my going to see him the next evening, he expressed his surprise at the circumstance, inasmuch as he had seen me the preceding night in a dream.

"The cashier of a bank had a sum stolen, which, as he could not replace at the time of making up the accounts, occasioned him much anxiety. In the night he dreamt that he saw a person who told him to go to a particular street, and to a certain house, which was so clearly indicated that he could not mistake it. He was to go up two flights of stairs, at the top of the second flight to take care not to fall, and that he would obtain the required sum. The person who appeared was unknown to him, but he recollected having once met him in a large party. At first, the dream made little impression on him, but on the day after he determined to act on the presentiment, in order that it might not be said he had neglected any means in his power. He found the house, and after ascending the first flight of stairs, the warning came into his mind, and he went up the second carefully. He was scarcely up when a door on the stairs was so suddenly opened as almost to throw him down. A man came out from the open door, who begged his pardon for the accident. The cashier, greatly agitated, and believing this was the man he sought, related the circumstance that had brought him there; and to his astonishment was answered, 'Why did you not come before? I yesterday lent a large sum, which I would willingly have lent to you.' He, however, gave himself some trouble about the matter, and helped him out of his difficulty."—(*"Entdeckungen aus dem Gebiete der Seele,"* Von Karl Albert Scherner, Docent der Philosophie in Breslau. Berlin; 1861.)

TRANSPPOSITION OF THE SENSES, &c.—This phenomenon was observed by Dr. Barrier de Privas in the case of Euphrosine Bonneau, and formed the subject

of a memoir transmitted by M. Cuvier to the Institute of France in 1833: There were "complete insensibility of the body, except at the epigastrium, where all life seems to be concentrated; the power of divining the thoughts of any person placed *en rapport* with her, this faculty being so developed that she can keep up a conversation in which the person only converses mentally; the obliteration of vision, taste, and smell in the special organs, and their transference to the epigastrium; prevision of events relating to her complaint, with a just appreciation of the remedies required; sympathetic feeling of the sufferings experienced by others."

"A lady we know personally is very easily thrown into the mesmeric trance, and immediately becomes clairvoyant. The first time she was so, inquiries were made of her in regard to the son of a lady present, who had not been heard of for some time, and about whom his mother was in great anxiety, and Mrs. ——— described exactly where he was, and what he was doing, which proved afterwards to have been the case that day. And this sort of thing continually occurs."—"What is Mesmerism?" 2nd Edition. London: Bosworth, Regent-street. 1863.)

ROBERT HOUDIN AND ALEXIS.—The somnambulist's eyes having been covered with wadding and two handkerchiefs, Houdin drew from his pocket two packs of cards with the Government envelope. After shuffling a pack, he requested Alexis to cut, and then dealt five cards to him and also to himself. When about to take them up, Alexis stopped him, saying, "It is useless, I have the game," and he named the ten cards without turning them up. "Let us recommence," said Houdin; and having dealt ten cards and taken up his five, said, "I propose." "Why do you keep those two cards and that small trump?" asked Alexis. "Never mind, give me three," replied Houdin. "What are they?" covering them with his hands. "Queen of diamonds, queen of clubs, and eight of clubs." A third game of *écarté*

was played with the same exactness of results. Houdin then, taking off the bandages from the somnambulist, took a book out of his pocket, and requested him to read something eight pages beyond where it was opened, at a specified level. Alexis pricked with a pin the page about two-thirds down, and read, "*Après cette triste cérémonie.*" On turning over the leaves, Houdin found on the same level the words Alexis had read, not at the eighth, but at the ninth page.

"Whose lock of hair is this?" inquired Houdin. "It is a young man's—your own son."—"How old is he?"—"Three years younger than you state him to be."—"That is true."—"What is the matter with him?"—"He is ill; he suffers on the right side; but stop, you have touched this hair, I am mistaken in the fluid; it is you who suffer on the right side even now."—"It is true, but my son?" "Your son, he has nothing the matter with him."—"Oh, yes, search well." Alexis, after feeling himself all over, from his feet to his head, touching the region of his stomach, his heart, his head, at length exclaimed, "Ah, I see, are you uneasy about that little imperceptible point which I perceive on the right side of his right eye? He is now sixteen years and three months old; at eighteen years of age that will have disappeared."—"It is stupefying," said M. Houdin, who the next day signed the following declaration: "I cannot help stating that the facts above related are scrupulously exact, and the more I reflect upon them the more impossible do I find it to class them among the tricks which are the object of my art."

A fortnight later he sent a letter to M. de Mirville (by whom he had been introduced to Alexis), saying that he had been to a second *séance*, and the same results were repeated, Alexis telling him the cards dealt while with their faces still on the table. At one deal, he said, 'I have the king.'—"How do you know?" said Houdin, 'I have not yet turned up the trump card, so that you cannot know.'—"You will

see.' "In fact I turned up the eight of clubs, and his card was the king of clubs. The game was continued in a curious way, for he told me the cards I was to play, though my game was in my hands, and held under the table. At each card that I played he put forward one of his without turning it up from the table, and it always corresponded to the one I had played. I therefore came away from this *séance* as astonished as any one can be, and fully convinced that it would be quite impossible for any one to produce such surprising effects by mere skill."—May 16, 1847.

The following passage is extracted from the report made by the Commissioners to the Académie de Médecine, respecting the case of Mdlle. Pigeaire, who read and designated objects presented to her with her eyes bandaged over: "A new sphere of life is doubtless opened out to us by lucid somnambulism. In that state the soul exhibits phenomena which confound our reason, for they are without analogy in the normal life. Its manifestations appear to be subject to laws different from those which regulate the intellect; but though they cannot be considered as normal, they are at all events natural—they are human. This form of existence can only be regarded as a special expansion of the human soul opening out to us new and brilliant prospects in the domain of philosophy and the sciences. But this lucidity, this particular extension of the intelligence, is simply a gift of the Deity—it is a faculty; it is not, therefore, merely a kind of sleep. It is really surprising that some writers who have treated of the subject should have allowed themselves to be so blinded by the appearance presented by magnetic somnambulism as to see only a form of sleep in a state which exhibits a development of new faculties."

The author of a recent work, which is rather opposed than otherwise to magnetism, remarks respecting somnambulist lucidity: "I defended before the

Tribunal of Correctional Police a somnambulist who was accused of the illegal practice of medicine. A crowd of witnesses, summoned both for the prosecution and for the defence, declared that they had been ill for a longer or shorter period, and that having derived no advantage from ordinary medication, they had applied to the somnambulist, who had exactly described their ailments, and had speedily cured or relieved them. Such unanimity of testimony cannot be ascribed to prejudice or to complaisance, and it must be admitted that the greater number of the witnesses had really experienced salutary effects from the remedies prescribed by the somnambulist. Many other prosecutions of somnambulists have exhibited analogous results.

“The lucidity of somnambulists may undoubtedly render much service. A great number of patients have received from them indications to which they owed their cure; many persons, through their instrumentality, have recovered valuable objects which were lost; others have obtained from them important information (*renseignments*) in difficult cases. There exist on this point very numerous attestations. Lucidity is, therefore, not merely a wonderful faculty and an interesting subject for scientific study, but it is likewise an agent of great utility. Independently of the use which a wise and vigilant police may make of it, physicians, when no longer apprehensive of being confounded with charlatans, will not hesitate to employ somnambulism, in which they will find a precious auxiliary in acquiring a knowledge of the causes of diseases, and in the indication of remedies. The replies of somnambulists will often furnish them with data, which may serve to guide them after they have been controlled by their medical knowledge. Somnambulism, thus practised, will only be attended with advantages, without presenting any of its actual inconveniences. Several enlightened physicians have already entered upon this path, and have published useful works, in which they have not hesitated to

admit all that they owed to the elucidation of disease by somnambulists.*

The following apposite remarks to the present subject appear in a standard work:—

WONDERS OF SCIENCE COMPARED WITH THE WONDERS OF NATURE.—“Unless we must discredit testimony which would be deemed sufficient to establish the truth in any other science, they (mesmerism and spiritualism) do present us with many curious and remarkable facts, which, to say the least, are with great difficulty explicable by ordinary scientific principles. Now, in such a case, what is the course which every true philosopher ought to take? Evidently, if he follow Newton and Bacon, he ought to examine those facts calmly, and with a scrutiny proportionate to their anomalous and marvellous character. The philosophy of those facts is a subsequent matter, and should be left untouched until facts enough are collected to force the mind to theorise. But how different from all this has been the course pursued! On the one hand, how many have become violent partisans before they could be half acquainted with the facts. On the other hand, it has been maintained that the facts could not be true, because they conflicted either with the principles of sciences already

* “Du Magnetisme et des Sciences Occultes.” Par A. S. Morin, Ancien Sous-Préfet. Paris, 1861.

The following paragraph appeared in *Galignani's Messenger*, January, 25, 1864: “Two clairvoyant brothers, Bonheur, are now drawing crowds to the Cirque. The younger is thrown into a magnetic trance by his elder brother, and gives proof of extraordinary lucidity. The most wonderful part of the performance is worth describing. At the bidding of any one of the audience, who whispers his wishes in the ear of the elder Bonheur, the ‘subject’ rises from his chair, goes to a black board, and draws the portrait of any person whose name may be mentioned. As there is no apparent communication between the brothers, this is certainly rather startling. The portraits are generally good likenesses, but to prevent mistakes, the names of the individuals they are meant to represent are written at the bottom by the somnambulist.”

established, or with those of religion, and thus virtually declaring that nothing can be learnt respecting mind or matter. On these grounds an appeal is made to the strongest passions and prejudices of human nature against the claims of the new sciences, and a popular odium is thus excited against those who cultivate them; and it requires not a little moral courage and attachment to science to induce a man to pursue his investigations in the face of so much obloquy and illiberality."

With reference to the phenomena of lucid somnambulism, the author remarks: "Whatever may be our views of this unsettled branch of knowledge as a whole, it would seem as if we could not doubt that its facts prove the action of mind upon mind independently of the bodily organization, without rejecting evidence which would prove anything else."

Again, under the head of "Religious Truth Illustrated from Science:" "Nor does it seem to me more difficult, on natural principles, to see how the mind may act at a distance through the undulations of a mesmeric medium, than to see how light and heat are transmitted by the waves of a luminous ether. If physiology and phrenology tend to materialism, certainly mesmerism tends even more decidedly to immaterialism, as the conversion of several distinguished materialists will testify. It does also open to the Christian most interesting glimpses of the mode in which the mind may act when freed from flesh and blood, and clothed with a spiritual body. Indeed, I doubt not that the general principle will prove true, that the more ominous of evil any branch of knowledge seems to be in its incipient state, the more prolific it will ultimately become in illustrations favourable both to morality and religion. Because some physiologists have been materialists, it has been inferred that physiology was favourable to materialism. But it is now found that they were materialists in spite of physiology, rather than from a correct interpretation of its facts. Upon the whole,

every part of science which has been supposed by the fears of friends or the malice of foes to conflict with religion, has been found at length, *when fully understood*, to be in perfect harmony with its principles, and even to illustrate them."*

* "The Religion of Geology, and its Connected Sciences." By Edward Hitchcock, D.D., Professor of Natural Theology and Geology.

A very distinguished writer (Sir Bulwer Lytton) makes one of the characters in "A Strange Story" say, with reference to mesmeric phenomena: "Honour to those who, like our bold contemporary, Elliotson, have braved scoff, and sacrificed dress, in seeking to extract what is practical in uses, what can be tested by experiment, from those exceptional phenomena on which magic sought to found a philosophy, and to which philosophy tracks the origin of magic."

He further quotes on this head the following passage from Sir William Hamilton's "Lectures on Metaphysics and Logic": "Somnambulism is a phenomenon still more astonishing (than dreaming). In this singular state a person performs a series of rational actions, and those frequently of the most difficult and delicate nature, and, what is still more marvellous, with a talent to which he could make no pretension when awake. His memory and reminiscence supply him with recollections of words and things which, perhaps, never were at his disposal in the ordinary state; he speaks more fluently, a more refined language; and if we are to credit what the evidence on which it rests hardly allows us to disbelieve, he has not only perception of things through other channels than the common organs of sense, but the sphere of his cognition is amplified to an extent far beyond the limits to which sensible perception is confined. This subject is one of the most perplexing in the whole compass of philosophy." The author remarks upon the latter paragraph of this quotation: "The perplexity in which the distinguished philosopher leaves the judgment so equally balanced, that it finds it impossible to believe, and yet impossible to disbelieve, forms the right state of mind in which a candid thinker should come to the examination of those more extraordinary phenomena, which he has not himself yet witnessed, but the fair inquiry into which may be tendered to him by persons above the imputation of quackery or fraud."

APPENDIX.

CLAIRVOYANCE, TRANSFERENCE OF THE SENSES, ETC.

The following instances excited much attention and stormy discussion in France at the time :—

In the daughter of Dr. Pigeaire, of Montpellier, aged eleven years, the phenomenon of reading with closed eyes was exhibited before numerous spectators. "After being magnetised, she read," says her father, "with the greatest facility, though her eyes were closed or covered with a bandage, written or printed words, not only when she applied her fingers to the paper, but also when a piece of glass was interposed between the book and her fingers." M. Kuhnholz, librarian of the faculty of Montpellier, wished to see her read. "We placed a bandage over her eyes, after filling up the hollow on either side of the nose with cotton; a book which M. Kuhnholz brought was placed before her, and she read with facility, always with the assistance of the fingers." In the next sitting a mask was employed instead of the handkerchief, after the apertures for the eyes had been closed with black velvet, folded four times; and a fresh book brought by M. Kuhnholz was opened, in which she also read. M. Pougosky went out, brought in another book, and asked the little girl if she could read in it when closed. After having rubbed the cover of the book with her fingers, she said, "I cannot read, I can only perceive that it is in verse." The cover was opened, and the blank page before the title was seen; the little girl rubbed her fingers over this page, and read the name of the work, "*Fables de la Fontaine*."

Among the numerous persons who witnessed the phenomena were MM. Lallemand, Amador, Eustace, Delmas, and others, well known in the town; and M. Pigeaire invited two physicians from Paris, whom he selected from the most incredulous, to come to Montpellier, and if the somnambulist

did not read with her eyes closed and covered with a double black handkerchief, he engaged to defray their expenses ; or he would go to Paris, and if the experiment succeeded, he was to be reimbursed the expenses of his journey.

M. Burdin had proposed in the Académie de Médecine a prize of three thousand francs to be given to the individual who was able to read without the use of his eyes and without light, either in the state of somnambulism or awake. M. Pigeaire with his daughter consequently went to Paris. Some preparatory experiments were made in private, which were attended by several learned and distinguished personages, most of whom attested in writing that Mademoiselle Pigeaire read while her eyes were covered with a bandage of black velvet, which was bound down to the skin of the face at the lower part, so that light could by no possibility arrive at the eyes. Among the persons who certified the fact were MM. Orfila, Ribes, Reveillé-Parisé, and other well-known physicians.

The trial for the prize did not, however, take place ; for though the condition of the absence of light was dispensed with, other impediments were thrown in the way, such as the insisting upon the somnambulist wearing a particular apparatus, which was entirely to incase the head, instead of the bandages or velvet covering with which the former experiments were made. M. Pigeaire consequently declined to allow his daughter to make the attempt.

The experiments made many years previously by M. Petetin, an eminent physician, and President of the Medical Society of Lyons, who for a long time disbelieved in magnetism, tended to prove the transference of other senses than the sight to particular parts of the body. These experiments originated from an accidental circumstance. A cataleptic patient was under his care, who appeared to be for a length of time in a state of complete insensibility ; no stimulus had any effect upon her ; her eyes and ears appeared to have lost altogether the power of receiving their appropriate impressions. M. Petetin, however, was greatly astonished on accidentally discovering that she heard him perfectly when he spoke near her stomach. Having satisfied himself of the fact by repeated trials, he afterwards perceived that it was the same with respect to the senses of sight and smell. The cataleptic patient read with the stomach, even through an intervening opaque substance : he also found that it was not necessary to speak directly upon the stomach in order to be heard, but that it sufficed to speak at one end of a conductor, of which the other end rested upon the stomach. Some years afterwards he met with other cataleptic and somnambulist individuals, who presented the same phenomena as the former, with the difference, however,

that the faculties were found to be transferred, not only to the epigastrium, but also to the extremities of the fingers and toes.

M. Petetin secretly placed pieces of cake, biscuit, tarts, &c., upon the stomach of one of the patients, which was immediately followed by the taste of the particular substance in the mouth. *When the substance was enveloped in silk, no sensation was felt*, but the taste was immediately perceived on the covering being removed.* One of the patients enumerated the most remarkable articles in the pockets of several individuals. These and other equally surprising phenomena were witnessed by a large proportion of the physicians and learned men of Lyons and its vicinity.

In the "France Méridionale," November 1, 1839, there is the following statement respecting a very lucid somnambulist :—

"We were yesterday present at a sitting of experiments on magnetism, the results of which have entirely dissipated whatever doubts previously remained on our minds, on the so-much-contested fact of vision without the assistance of the eyes. M. Ricard gave in this *séance* the most evident proofs of his prodigious moral power, and of the admirable lucidity of his somnambulist Calixte, of whom we will merely mention one fact. After having been magnetised, he played a game of piquet and *ecarté* with astonishing precision and rapidity ; his eyes were perfectly closed, cotton filled up the orbits, and a bandage was bound over them. The cards were brought by a physician who believed but little in magnetism, and were examined by several persons, among whom was a conjuror, who prided himself upon knowing all the tricks practised by persons in his profession."

"At another time, Calixte, after having been magnetised, a card was placed on the region of the heart, and he named without hesitation the ace of clubs. His eyes were padded over and bandaged with a thick handkerchief ; he then played with the most sceptical several games at *ecarté*, with new cards, without making the least mistake. If his adversary named, in playing, a different card from that which he played, the somnambulist was annoyed, complained of his bad faith, and added—"Why do you try to deceive me ? I can see them better than yourself, and to prove it, you hold such and such cards in your hand."

"One of the players, suspicious in the extreme, having raised the bandage in order to convince himself that no ray of light could arrive at the organ of sight, was scolded by

* "De l'Electricité Animale." This result could not therefore have depended on thought-reading.

the somnambulist in no measured terms, and owed his conversion to magnetism to the following experiment :—

“So you think I can see with my eyes,” said the somnambulist to him ; “are you, then, so blind as not to comprehend that my eyelids being pressed upon by padding and a bandage, which annoy me terribly, it is impossible for me to perceive anything in the ordinary way ? Well, then, go into the next room, stick against the wall, with a wafer, any card you please, and you will soon know whether I shall be able to tell it or not.” This was accordingly done, and Calixte named, without much hesitation, the king of diamonds, which was correct.

“Twelve pieces of ribbon, of different colours and shades, were given to the patient, who distinguished them in the most exact manner.

“A stop-watch, of which the hands had been purposely deranged, was applied to the region of the heart, and he told the hour which was indicated.”

The same individual was also magnetised in Paris, by Mr. Macpherson Adams, who published an account of the *séances* in the “Medical Times” (October 15, 1842), and similar phenomena were elicited, the somnambulist playing *ecarté*, and naming the cards in his adversary’s hand. He also selected a coin, which had been touched by his magnetiser, from several others. “I then put him in contact with the captain, and asked him about his health, if he had lost any limb or the use of any organ ? He said he was then suffering no pain, that he had lost no limb. I asked if he was deaf or blind ? The reply was, ‘He sees better with one eye than the other,’ and on being desired to name which eye was the best, he named the left, which was quite correct, for the other eye was quite gone, though unless looked into not to be easily perceived. Another experiment we made was to see if he could tell us the names of four cards with their faces on the table ; he said he could not, he thought, tell us the colour, but he would count the points for us, which he did correctly, only once he counted seven instead of ten.”

After some further experiments of reading in books and words written in small characters, which the somnambulist performed correctly, the narrator further says : “We also tried the community of taste. I ate a piece of sweet biscuit, which he said was ‘gateau.’ I put a ginger lozenge in my mouth, which he said he did not know the flavour of, but said it was some sort of preserved fruit, but that he was not acquainted with those tastes. I then took some brandy from some brandy cherries, with sugar in it, and he said it was some sort of liquor, brandy, or rum, or something of that sort.”

On perusing this case, I wrote to a friend in Paris, to be

present at some of the experiments, who replied : "In reference to Mr. Macpherson Adams, before receiving your letter, I had attended one or two of his magnetic *séances*, and witnessed some experiments that puzzled me not a little. In fact, I went to scoff, and remained to pray (in further enlightenment). Calixte played *ecarté* with me, told the cards in my hand *with his eyes bandaged*," &c.

Failure of Experiments on Alexis.

I subsequently received a letter from my friend, Dr. Davison, of which the following is an extract :—

"I have been present at three *séances magnétiques*, but none of the experiments were successful. Alexis failed in almost every instance, and a new subject, the servant of Marcillet, of whom he related marvels, was totally at fault.

"The president of our Society, Dr. Oliffe, engaged Marcillet and Alexis to perform at his house about a fortnight since, and he invited many of the members, that they might have an opportunity of forming their own conclusions on the subject. The rooms were warm and crowded, and the people almost hemmed in the magnetiser and his subject. Scarcely had the experiments commenced when one person, Dr. L., made some absurd objections to them, and expressed his utter disbelief in mesmerism. In fact, the conduct of the majority was such, that it is not surprising Alexis was altogether wanting in clairvoyance ; in place of one name he gave another ; and the other experiments were not more successful."

Thus it would appear that the somnambulist's powers were impaired by the circumstance of his knowing that he was to exhibit before an assembly the majority of whom were adverse to and discredited magnetism, of which I have related an instance in the report, and which magnetisers state to be most frequently the case. At the time when I proposed that he should appear before the Society, M. Marcillet at once consented, but Alexis objected, and stated his apprehension of not succeeding before a large assembly of medical men, the greater number of whom he conceived to be prejudiced against magnetism. The failures, however, in no wise invalidate the result of the successful trials, for if the experiments were invariably to succeed, there would no longer be room for scepticism, and no doubt could exist. At all events, nothing could more strongly evince the good faith and confidence of the magnetiser than his readiness to allow the somnambulist to try his powers under such unfavourable circumstances.

EXTRACT FROM A DISCUSSION ON EXTRA-ORDINARY NERVOUS AFFECTIONS IN THE SOCIÉTÉ MÉDICO-PSYCHOLOGIQUE, AND RECORDED IN ITS "ANNALES," APRIL, 1857.

"M. Lunier stated the case of a young girl, æt. fourteen, who was affected with a nervous disorder, characterised by attacks of somnambulism, terminating in hysterical or epileptiform convulsions, recurring every month immediately after menstruation, which was regular, but scanty. Some irregular experiments, made with a view to magnetise the patient, appeared to have induced the somnambulatory crises. This state lasted for seven or eight years, resisting all the means employed for its removal. M. Lunier then determined to have recourse to magnetism. Lise soon became a remarkable subject. In the waking state, but especially when in magnetic sleep, she obeyed the mentally-formed will of the magnetiser. She told him that in order to cure her she must be frequently magnetised. By this means he prevented and retarded the monthly crises, and at length obtained the cessation, which had been predicted by the somnambulist with remarkable precision. Several times he dictated to her MENTALLY a word or a sentence, which she wrote down as if she had heard them spoken.

" 'This case,' he observed, 'is the only one in which I have verified in a person in the somnambulatory state the *vue à distance* and a knowledge of things unknown to the magnetiser. In a case of robbery the somnambulist has recognised the individual, followed him into the town, seen him ascend a staircase, and cut off a piece of cloth.' M. Ferrus asked if M. Lunier knew the thief. He replied, 'I had some suspicions, but I did not know the details of the fact, which were subsequently verified.'

"The patient's disease was progressively removed under the influence of magnetism. In her waking state she was a very simple and uncultivated girl, presenting nothing remarkable.

"M. Bourdin mentioned the case of a patient who was in a state of nervous crisis. She was a married woman, and had had children. She was treated during several weeks with various remedies, but without success. Her physician then proposed magnetism; and M. Bourdin, notwithstanding his inexperience, undertook to magnetise her. 'I will,' he said, 'give an account of the surprising facts that presented themselves to my observation during the treatment. They are of two kinds. The first consists in a mysterious transmission of the sensations of the magnetiser to the magnetised subject. A person lightly passed the feather of a pen under my nose. The patient made a grimace as if she had been touched

herself; the experiment was repeated several times with success. They tried to tickle me by lightly pinching my knees and my side. The patient gave way to such frank laughter, that its sincerity could not be suspected. During different *séances* I was pinched, pricked, and tormented in various ways, my hair and ears were pulled, my foot was trodden upon, and each time the patient appeared to feel the same pains that I felt. The trials were subsequently repeated when I was not in the patient's presence. I placed myself, with two experimenters, in an adjoining room. One of them pinched me on the left breast. At the same moment the patient, who was walking about, suddenly stopped, her face expressed pain, and she put both her hands to the corresponding part of her own breast.

“The second series of facts was characterised by mental transmission, without external signs, of orders which were understood and executed by the patient. Sometimes I could make her perform defined movements, at other times I could produce in her singular illusions.

“Whilst the patient was talking to a physician, one of the experimenters made me a sign to make her come to me. The order *mentally* transmitted to her was immediately executed. The same person made a sign to send her back to her place; and the order, mentally transmitted, was executed as quickly as if it had been outspoken. Analogous experiments, made according to the suggestions of another person, were attended with an equally successful result. I tried to deceive the patient by producing real illusions by the mere effect of the will. I held the feather of a pen three or four inches distant from my ear, imitating the movements of a person tickling it; the patient scratched her corresponding ear. The same experiment was repeated on other parts of the body, and succeeded perfectly. Other trials were made upon the sense of smell. A person took a visiting card from his case, which I presented to the somnambulist, and asked her of what it smelt. She said, “Eau de Cologne,” and after attentively examining it, added, “It is singular this card does not seem to be moist.” I had mentally imparted to it the odour designated by her.

“In like manner, on giving water to the patient to drink, I could make her believe it was wine, wine and water, &c.

“These facts did not follow in their reproduction a regular course, as do facts of the physical order. Sometimes they were produced, at other times not. Why it so happened I could not discover.”

“M. Ferrus asked whether M. Bourdin was able to recognise any results that were referrible to the application of *magnetism* to the treatment of the patient. M. Bourdin

replied, 'Certainly, since the attacks have completely disappeared for several years.'

"M. Bucher remarked : 'It results from the experiments that the patient was more frequently mistaken than right in her statements. If the phenomenon really existed, the relation would be inevitable, invariable, like that of the combination of an acid with an alkali, or of digestion with food introduced into the stomach. I see in all this only things which happen by chance, or the result of skilful manœuvres, or fortunate coincidences which are sometimes met with.'

"M. Bourdin regretted that he must dissent from M. Bucher as respected the necessity of the constancy of phenomena of the order specified. When the fact is proved of the digestion of an alimentary substance, a certain, but not a constant, fact is proved ; for the same substance may not be digested another day by the same stomach. When, on the contrary, an acid is brought into contact with an alkaline basis, another fact certain, but also constant, is proved. There is between the two facts the essential difference of a possible reproduction in the one case, of the certain reproduction in the other. Facts which are not of an analogous kind should, therefore, not be compared with each other. The laws which regulate the physiological order are different from those which govern the physical world.

"M. Ferrus declared that he had produced very positive effects by magnetism, and he expressed the opinion that the Society ought to appoint a commission to make and superintend experiments, in order to verify the results of magnetism. The question of magnetism is much agitated in the world ; it behoves science to investigate the opinions, to fix the uncertainties connected with it.

"M. Delasiauve recalled to mind the facts quoted by M. Rostan, in his article on magnetism, in the '*Dictionnaire des Sciences Médicales*.' Most of these facts are of great authority, both on account of their nature and their special character. 'I believe,' he added, 'that we cannot remain quiescent without studying these mysterious phenomena, and I concur in the opinions expressed by M. Ferrus.'

"M. Ferrus said, 'I attended the experiments of M. Rostan, I have made others myself, and I feel convinced of the reality of certain facts, the existence of which has been contested in this discussion.'

"M. Briere de Boismont remarked : 'It seems to me that it belongs to the physician to examine these facts. Ought we to refuse to investigate them, if there be any truth revealed in these nervous phenomena, because imagination, bad faith, credulity, or fanaticism may have altered their nature? I do not hesitate to say that there is in the organism an agent possessed of unknown power, by the assistance of which re-

markable results are obtainable—viz., the influence, or rather the power of the will, of one man over another. It is exercised not only by word and gesture, but by the touch—slight pressure, the contact of the hands, often produce in nervous diseases a decided amelioration, an instantaneous change. All this depends on idiosyncrasy. Imagination doubtless plays a great part in the production of these results, but I affirm that it is insufficient to explain them all.’ M. Briere stated that he minutely observed the case of a patient (Mdlle. Marie) for several years in his establishment. The case presented remarkable phenomena; she repeatedly described what the inhabitants of a house, at a considerable distance from Paris, were doing at the time. On one occasion, among other things correctly described, she said: ‘There is M. Charles, who is going into a café; he speaks with a person, and sits down to take some refreshment.’ ‘Cabanis,’ he further remarked, ‘who will not be accused of credulity, affirms having seen, under the influence of magnetism, intellectual faculties, which were not previously apparent, manifest themselves; women presented all the characteristics of excellent diviners, and predicted in their paroxysms certain crises or organic modifications. Has not Aræteus, one of the greatest physicians of antiquity, written that there are sick persons who announce future things to those present? Is not the return of reason after long years of mental alienation, at the last moments of life, another proof of the profound transformations undergone by the nervous power?’ M. Belhomme said: ‘I was *interne* at Bicêtre, at the time when M. Blandin was the physician, and I was struck with his magnetic experiments on several patients. One patient slept little, notwithstanding the employment of opiates; and after having been magnetised several times he slept every night, and all night. A patient afflicted with rickets, who had been a long time in the ward, experienced an extraordinary magnetic effect; as soon as M. Blandin entered the room he fell into the sleep. These facts prove that magnetism in the hands of physicians may have an incontestable efficacy.’

“M. Baillarger remarked: ‘Esquirol attended an idiotic child; chance discovered to him one day that he could read the thought of his preceptor. On a name being spoken to him, while the child was at a distance, and after all imaginable precautions were taken to prevent its hearing, it could nevertheless repeat the word uttered. I made the following experiment myself: The preceptor read a name on a visiting card, and the child repeated this name. I have even seen the child read an entire sentence which had been previously read by the preceptor.’

“M. Ferrus said: ‘Instances of natural somnambulism

are frequent and incontestable ; they have evidently with magnetism an undeniable connexion. Public opinion on this subject has greatly advanced since twenty years ago ; when the article of M. Rostan on magnetism appeared in the " Dictionnaire," no one then dared to say that he believed in magnetism, or occupied himself with it. At the present day the question, whether it be agitated or not within this assembly, will unquestionably be taken up, discussed, and elucidated elsewhere. This is inevitable. As regards the danger ascribed to the practice of magnetism, in bad hands it may doubtless be productive of evil ; but in the hands of physicians its employment can only be attended with advantage, without any bad effects resulting therefrom. It has been asserted that M. Rostan had changed his opinions, but this distinguished pathologist denied the statement, remarking : " The opinions which I formerly expressed respecting magnetism remain unchanged. Being the results of experiments carefully made, and, as I believe, incontestable, they could not change. They were made in a room of the hospice of the Salpetriere, without any looking-glass, and in the presence of only one or two witnesses. The subject was a female servant in the establishment, very simple, and ignorant even of the name of magnetism. These are extra physiological phenomena which I maintain, and have observed, carefully guarding myself from all deception. The subject experimented upon can *at will accelerate or retard the movements of the heart and the pulse*. I insist on this phenomenon, because it appears to me to be quite conclusive, but I have observed many others of a more extraordinary kind. If I had now to write an article on magnetism, I should retract nothing of what I formerly said. I could, moreover, make additions to it. If that article was not reproduced in the last edition of the ' Dictionnaire,' the omission was independently of my will. I have reason to believe the experiments of Georget to be as *bonâ fide* and as carefully made as my own ; and if M. Dechambre subsequently obtained retractions from one or two of the subjects of Georget's experiments (it was said that one of them, Petronille, had confessed to trickery), this depends upon the particular way in which he set about to interrogate them, upon the kind of word-torture which he made them undergo, and such retraction in no wise invalidates the value of the facts published by Georget. I have long ceased to occupy myself with magnetism, but I retain my convictions with regard to the reality of certain extra-physiological facts, which I do not pretend to explain. If I have not replied to certain attacks directed against myself, it is because I did not think it worth while : truth will always make way for itself. It is useless to try to convince those who will not be convinced.

we can only pity people who reject a truth when it is pointed out to them, who refuse to examine it, and who pride themselves on putting their judgment and sagacity above the judgment and the sagacity of others." " "

An interesting case of the effects of magnetisation is recorded by the distinguished physician M. Cerise, in the second volume of the fifth series of the "*Annales de Psychologie*." A woman, æt. 32, had been subject for several years to hysterical epileptiform attacks several times a-day, which lasted only for a short time. "All the means tried for her relief had failed, and the family desired that she should be magnetised. After two or three minutes' magnetisation the movements became transformed into so violent an attack that I was very frightened, and determined never to try again. The attack had never been so severe, nor of such long duration; the epidemic character tended to predominate. I remained near her until she became calm and then retired, telling the family that I would not repeat the trial. Well; I was mistaken. That which seemed to me to be an aggravation of the disease was, in reality, an element of amelioration, perhaps of cure. In fact, the next day passed over without an attack; as did also a second, a third, and a fourth day. The patient begged me to make a fresh trial. I desired her to wait. She did wait; but slight attacks soon recurred and daily increased in intensity. She then made another appeal to me, to which I yielded. The result was similar; only this time the attack was less severe than on the former occasion. Encouraged by the renewed suspension of the disease, I continued to magnetise her until she appeared to be cured. There was therefore an unforeseen substitution of attacks arising from my intervention for the spontaneous attacks, and this substitution was beneficial and, in some measure, therapeutical.

"I must, however, add that the course of the disease was only suspended; as, a year afterwards, it recurred with renewed force, and terminated in epilepsy, insanity, and the death of the patient."

M. Cerise related another case of a nervous disorder, which enabled him to verify the existence of the faculty of transmission of the senses of hearing and taste to the epigastric region. "In the Insane Asylum at Turin there was a young cataleptic girl, who was seen by the physicians of the institution, and by several distinguished *confrères*. When she was in the cataleptic state two trials were made in my presence. The patient could hear no sound nor word spoken unless a communication was established between her epigastrium and the person who spoke, or the thing which made the noise. A chain was formed by the persons present, and the one most distant from the patient, speaking in his

hand, obtained an answer expressed through the person nearest to her, who held his hand upon her epigastrium. In the second trial some tobacco-powder in water was placed on her epigastrium; she was much annoyed, and made violent efforts at coughing, as if to relieve her throat of an acrid and irritating substance. For the tobacco syrup was substituted, and the patient showed herself to be agreeably affected, making decided movements of swallowing."

In a subsequent discussion (February 22, 1858), as to whether the facts stated in the Society should be published or not, M. Cerise observed: "But under this absurd denomination (magnetism) is there really nothing that is worthy of the attention of the physician? I set aside the question of lucidity, together with the acquisition of extraordinary or even supernatural faculties, which is a very different one. *No one among us admits it seriously. To see through time and space, or through blocks of marble, is to be in a position to acquire riches, which no one has acquired by these means. It is to give the lie to the history of human destinies.*"*

In the course of this discussion the following case was recorded by M. Belhomme:—

"Alexandre, æt. 19, of a nervous and irritable constitution, in consequence of the death of his mother, was seized with convulsive actions, which subsequently assumed the character of epileptiform crises.

"About the middle of January it was perceived that after these crises the patient fell into a somnambulatory sleep. One day, while in this state, he got up and wrote a page. M. Belhomme, thinking that magnetism was indicated for the treatment, recommended it to the family, and he was consequently magnetised by a young man. While in the sleep, he stated that magnetism was the only means that could relieve him, and predicted the time of the recurrence of his crises, as also when the cure of his disorder would be effected. His sensations were all blunted, except with reference to the magnetiser. On ammonia being held to his nostrils by others he was insensible to its action, but not so when held by M. Leclerc, who could paralyse one or other of his limbs and restore its motion at will. He could also

* The observations of M. Cerise with regard to the power of clairvoyance, are but little applicable to the facts, which, since the date of the discussion, have greatly accumulated, and are generally admitted by those who have had opportunities of observing them, and, perhaps, by M. Cerise himself. It by no means follows, from the recognition of these facts, that the individual endowed with this faculty should be by it placed in a position to acquire riches, &c. It is the more surprising that these remarks should have been made, after M. Cerise's testimony given to the phenomenon of transference of the senses to the epigastrium.

produce in the patient a cataleptic state, and remove it. When in his crises, the muscular power of Alexandre was doubled, or quadrupled; the efforts of several men were required to control him. M. Leclerc could alone do so by magnetic passes. The patient's heart was slightly hypertrophied, his pulse beat 108; but the magnetiser, by his will, *made it fall to 80 pulsations*. He foretold that his crises would cease after the twelfth *séance*. These facts were verified by Doctors Cerise, Baillarger, and Bouillard, who were among the persons present.

"At the termination of one *séance*, when Alexandre was awakened, we went to breakfast with the rest of the company. After breakfast, being desirous to convince my *confrères* of the magnetiser's power over Alexandre, I requested him to magnetise him from a distance, and to cause him, by an effort of his will, to come to the dining-room. At the expiration of three minutes Alexandre was put to sleep, and came from his room, passing across the garden to the salon where we were; and being still asleep, he begged M. Leclerc to awaken him, which he did immediately.

"At the twelfth and last *séance*, notwithstanding the patient's disinclination, he was somnambulised. At eleven o'clock, the crisis, of which he had spoken the previous day, occurred, and he said, 'I am to be cured to-day.' He was first seized with delirium, then with convulsions, and at length he fell into a cataleptic state. His clothes were torn by the violence of his movements; he emitted frightful cries, combined with tears and sobbings. During a violent paroxysm he cast himself against the door of his room, and received a severe contusion on the head. Notwithstanding his formal prohibition, they were obliged to restrain him. At half-past one all was over. The patient had fallen into a state of prostration and sleep, from which M. Leclerc with difficulty recovered him.

"When awakened, he quietly got up, and reconducted M. Leclerc as far as the middle of the garden. He remained a month longer in the establishment without having the least recurrence of his crises; and he was afterwards placed in a commercial house, as it was previously decided he should be.

"M. Leclerc saw the young man, cured, for the space of a year; and whenever he experienced a nervous attack, it was sufficient to place his hand on his forehead, and all the symptoms disappeared.

M. Belhomme remarked on this case: "The patient's constitution was so exceptionally irritable, that he could only be compared to a sensitive plant. His nervous system was greatly shaken by the death of his mother. All the rational means of medication that had been employed had

failed. He was magnetised by a young man belonging to a rich family, full of candour, and animated by a love of science, who benevolently devoted himself to the service of a poor patient who could only offer his thanks.

"At the close of one of his crises he fell into a magnetic sleep. This appeared to me an indication to be carried out, and I advised that he should be magnetised; though I am by no means a partisan of magnetism. The treatment completely succeeded. It is true the crises were multiplied; but the patient in his sleep foresaw the period of their recurrence, and their termination by a cure. Speaking here as a conscientious man, I ask, ought we to neglect any means to relieve and cure patients that are confided to our care?"—*Annales Medico-Psychologiques*.

CLAIRVOYANCE OF ADOLPHE DIDIER, COMMUNICATED BY THE REV. C. H. TOWNSEND, FROM GENEVA.

"The somnambulist described Lausanne, the road to it from the lake, the particular house in which the person was about whom the questioner wished to know, the lady herself, very accurately. He then added, 'What a curious thing she is putting on her head,' which he designated as a *filet brun*, in which he persisted, notwithstanding the questioner considered him to be mistaken. He also mentioned her wearing a sort of jacket, with skirts of another material. This was also considered to be a mistake. Both, however, proved to correct. The lady had put on her head the brown net; she went to the window as the clairvoyant had also indicated, and wore the particular dress he specified, instead of her riding habit, as she was only going to take a lesson; and all this had taken place at the exact time—between eleven and twelve o'clock—that Adolphe was being questioned. No leading questions were asked; the somnambulist almost spontaneously made the statements.

"On another occasion, Adolphe was engaged to go from Paris to London to Lord —, and, on his arrival, was magnetised by Mr. Barth. By way of testing his lucidity, Adolphe, on being asked, said he would read a book without having it presented to him. Lord — reached (quite at random) a book from a shelf, and, holding it behind him, asked him what it was, to which he replied, 'Voyage en Suisse.' Placing the book behind him again, and without opening it, he requested Adolphe would read the first four lines of page twenty-seven. Adolphe immediately repeated several sentences in French. On opening the book and turning to page twenty-seven, he found that Adolphe had correctly

read four lines from the twenty-seventh page of a closed book, held behind his querist, out of all possible range of natural vision. He then went mentally to a nobleman's residence in one of the midland counties, and described it most accurately, even to the pictures and costumes of the portraits hanging in the dining-hall. At another time, a lady, having lost a ring about two years previously, asked the magnetiser, who was going to magnetise Adolphe, to inquire about it, and wrote her name on a piece of paper. The clairvoyant, on receiving it, placed it on his lips and forehead, and after a short interval, said it was written by a lady—describing her correctly—and said she wished to know about a lost ring. He then described the ring, the apartment from which it was taken, what articles were in the same box, who had taken it, and where it was pawned, adding that it would not be recovered, unless the pawnbroker would admit having received it, and declare where he had disposed of it. His description of the lady, the apartment, and the box, and the various articles contained therein, were all perfectly correct. The person whom he stated had taken it is deceased. The party who was presumed to be meant denied ever having taken in pledge any ring of so great value, and the verification of the latter part of his statement was consequently impossible. It is somewhat curious and corroboratory, that on Alexis Didier being asked in Paris, and Ellen Dawson subsequently in London, also respecting the ring, they each described the same person as having stolen it."

Extract of Reports from Journals, given in the Provinces, respecting Adolphe Didier.

Card-playing and distinguishing cards with bandaged eyes were among the most ordinary and always successful experiments. Several address cards were given him. He read them instantly. One instance is more curious. A card was handed to him by a person who had not read the address it bore, and was even ignorant whose it was. Adolphe immediately read the card correctly. A book taken at random from the table was opened before the clairvoyant, and he read a line of it promptly, with apparent ease. At another *séance* he gave, with the most exact details, descriptions of the apartments of several persons. But that which struck every one most, was the obstinacy with which, in spite of her reiterated denial of the fact, he assured a lady, whose apartment he had admirably described, that he saw a glass of water on her piano. But this fact was verified and acknowledged, as we have since learned, by the lady herself on her return home. Diagnosis of diseases from hair sent from a distance by the patient or friends was also made correctly.*

* Adolphe has long practised magnetism in London.

EFFECTS OF MAGNETISM ASCRIBED TO DEMONIACAL AGENCY.

A recent author thus accounts for the relief afforded by magnetisation: "We may therefore say, and fearlessly repeat it, this same unknown power, whose physical action may be as terrible as implacable, we sometimes see it instantaneously *relieve* sick persons. More than once I have been the dupe of this false beneficence. I have seen it, when conducted by my hand, benumb, displace, and remove the most acute pains. In such moments of surprise, one imagines oneself to have a fairy wand at the fingers' ends. One day, an old and very near female relative, half-paralysed with rheumatism, was painfully lamenting, while fixed to her reclining chair. In a few moments, by means of a few 'passes,' made without contact, and almost against her will, I restored warmth to her limbs. She arose, walked without support, and wondered at it. I was not the less surprised. The astonished domestics looked upon the circumstance as a miracle; the miracle lasted but for a day. The following day it had flown; it had lost its power. It is true that I could now and then renew it; and sometimes—the experiment is very worthy of remark—it was by endeavouring not to succeed—that is to say, that placing myself in the identical conditions, I made the 'passes' in the most mechanical manner, averting my thoughts from them, and *detaching my will* from the effect which I seemed to wish to produce. Vain and strange trials to fail of success, for, with this agent, of which I found myself to be the momentary organ, I was compelled to succeed in spite of my efforts; in like manner that, in spite of efforts to the contrary, I often failed to succeed, notwithstanding the obstinate combination of my will and my 'passes.' *

"But," adds the author, "when the magnetic agent exerts an operation upon bodily diseases, *experience has established as a general truth that it does not cure them without causing severe pains, or without risk of life, which it frequently*

* In these purely functional paralyses, influences acting on the mind of the patient have often great power in producing temporary improvement, and sometimes a permanent cure. This would account for the author's succeeding in the above-mentioned case, when making the "passes," without wishing to succeed, and without willing for the effect to be produced. In the other instances referred to (if the same patient be not meant), the want of success may be attributable to the subjects not being impressionable to the mental or to the magnetic influence. If the same patient be meant, the probability is that the repetition of the actions had lost their effect upon the patient's mind, and therefore no result ensued, notwithstanding the combination of the operator's will and the "passes."

destroys. Its cures require a *disheartening length of time*; they are only exceptionally complete; the evil which it drives out of an organ is often succeeded in another organ by one of a more serious nature, and the diseases dispersed are liable to relapses. We have the formal avowal of Puysegur himself, for he had observed during his long practice of this art that diseases (some) which he thought were radically cured returned periodically in his somnambulists. He specified especially the end of the year as the time for their fatal recurrence.

“But a phenomenon sufficiently characteristic that it becomes a duty to observe it, is that somnambulism, under whose incubation so many apparent cures, and so many acts of superhuman power occur, is in itself but a consequence of a state of disorder and suffering. The pretended fluid which the somnambulist assumes for his sanctuary cannot acclimatise itself in his system if it does not there find a morbid state, and further, without exerting a deleterious action.”

These observations, which are opposed to the ordinary experience of magnetic practice, are derived at second hand, from a prejudiced source. It is true that in some convulsive and nervous complaints there not unfrequently ensues upon magnetising a temporary aggravation of the symptoms, which, however, is succeeded in most instances by marked amelioration, and in many by a complete cure on the treatment being properly pursued, without any more serious complaint supervening, and without relapse; and where a relapse does occur, the disorder is generally experienced in a milder form, and is not unfrequently ultimately removed by persistence in the same means, judiciously employed. So far from cures by magnetism requiring a disheartening length of time, in most cases the beneficial action of this agent is soon manifested; and slighter ailments, or those that are not of long standing, or of an organic nature, are often speedily mitigated or removed, sometimes after the failure of other means. Somnambulism, though an abnormal state, and frequently occurring under disordered conditions of the economy, is not a consequence of a state of disorder and suffering. Most somnambulists experience no other effect than a temporary fatigue from the manifestation of the phenomena therewith connected; and several of the most lucid somnambulists by vocation, who have for years exhibited the surprising powers with which they are endowed, have enjoyed good health and spirits.

M. des Mousseaux does not deny that good effects do sometimes result from the action of magnetism, but he accounts for the circumstance by the following hypothesis: “The subjection of the evil spirits to the will of man, for instance, to the thought of the magnetiser, such is one of

the probable causes, which on a thousand occasions paralyses at least a part of the bad intentions to which their infernal ardour draws them on. By this accidental subjection, the primary cause of which is the merciful will of God acting through our guardian angel, we are also inclined to explain the occasionally salutary effects of magnetisation, or of some practices of the occult arts, when they are directed by right-minded men, who, in their simplicity, have engaged in them. *Then, perhaps, the perverse spirits, to whom it is painful to do the least amount of good, placed in presence of our good angels, and fettered in their acts, are bound to serve those well-intentioned men.* But in forming *this hypothesis*, we are strongly inclined to think that similar exceptions but rarely occur."*

REPORTS FROM PERSONAL OBSERVATION UPON
THE PHENOMENA OF LUCID SOMNAMBULISM
MANIFESTED BY ALEXIS DIDIER IN BRIGHTON,
IN 1849 (MAGNETISED BY M. MARCILLET).

Séance at Captain Ford's, Western Cottages, January 15.

Being somnambulised, the eyes of Alexis were closed and covered with cotton wadding so as to leave merely the aperture of the nostrils free for breathing, three handkerchiefs being applied by Captain Ford, who then sat down to play *ecarté*, the smaller cards having been previously taken out from the entire pack, without any hesitation, by Alexis; neither was there any difficulty or hesitation in the playing, the somnambulist leading off, and following suit correctly, proposing and throwing out four bad cards, on one occasion, while they lay with their faces on the table. Captain Ford in this deal retained his own cards, on which Alexis observed: "If you had drawn, you would have taken in the king, which is on the top of the pack." I turned up the top card, which proved to be the eight of hearts, on which Alexis said, "It is the next." This, however, was the eight of spades. "This, then, is it," and in fact the next card was

* Le Chevalier Gougenot des Mousseaux, "La Magie au Dix-neuvième Siècle."

That these views are not adopted by those of the Roman Catholic ecclesiastics who have directed their attention to the higher phenomena of magnetism may be perceived by the acknowledgment of several of them that its effects have been very beneficial in a moral point of view. Thus, the celebrated Father Lacordaire, in one of his "Conferences," delivered from the pulpit of Notre Dame, Paris, remarked: "Whilst magnetism renders materialists religious, its history tends to elucidate the origin of medicine, and that of different modes of worship, and to cast a new light upon the science of the past, to remould that of the present day, and to prepare the future."

the king of hearts, Alexis having seen it through the two above it. Trials were then made of reading in a book several pages in advance of the part where it was opened. The first book was badly printed, being very old (1717). On Mrs. Ford desiring him to read five pages in advance, he said, marking about the middle of the page, "opposite this point is the beginning of a chapter, with the words (which he wrote down) 'This discourse ended'"—which, on turning over the five pages, proved to be correct. A folio French book was then brought. He mentioned the word "*Enseigne*" as being several pages forward; this, however, could not be found. On the suggestion of one of the company, that he should read six pages in advance, he wrote the words "*D'un autre côté la trop grand abondance,*" which was also found to be correct. A lady, Miss C., then gave him a pasteboard box, of which, after some difficulty, he correctly described the contents, saying it was very antique, a head, or three heads with something round them, not ornaments; that it was on stone, representing a divinity, and after some time drew a resemblance, the form of the heads—viz., one large round figure and two small profiles, of a man on the right and a woman on the left—these being on the reverse. On the box being opened it contained a large antique carved stone brooch, representing Medusa's head with the snakes around it, and on the reverse two small profiles. A smaller box was presented to him, which he said contained a similar object to the preceding, though not so ancient, and wrote down Socrates, which was in fact the head represented, though the lady had been told that it was Homer. Captain Ford then gave his card-case, which Alexis said contained a large plain gold ring, wider than ordinary wedding rings. He also correctly described a portrait, in a morocco case, as representing a colonel in uniform, with epaulettes, &c., handsome countenance, and said that it was the Captain's father; that the portrait was taken when he was about 45 years of age; that he had been long dead, and wrote down 1831—whereas he died in 1829. Another small box was offered by a lady, which he said contained a carving in wood (after some hesitation) of a tomb; that it came from Italy, "Rome?" "No." "It had passed, then, through Rome?" "Yes." "It came from the north of Italy, not far from Venice; had been referred to by Lord Byron and other poets;" and he at length wrote "Verona," the object being in fact a miniature copy of Juliet's tomb in that city. A gentleman connected with the Brighton press wrote some words, as "Rome," and "Edward Street," which were correctly designated by the somnambulist, as also the words "*Bon soir,*" which a gentleman, previously sceptical, wrote in an adjoining room on the failure of Alexis to decipher an English

sentence which he had presented. I also placed myself *en rapport*, giving him a letter which I had received a few days before from the coroner of Norfolk, referring to a test, preliminary to the somnambulist's aid being required to endeavour to find the missing weapons with which the murder in that county was supposed to have been perpetrated. He proceeded to give a description of the coroner, his residence, and the office in his house, the tin box which had been proposed as a test, which he said he saw confusedly—but there was in it some blue cloth or stuff, and flannel, though from the very imperfect nature of the *rappport* established by these means it is scarcely to be expected that this account would be exact.* The *séance* terminated by the somnambulist's correct designation of the grandfather of a young lady, who was in Canada, mentioning some peculiarities.

Second Séance at Captain Ford's, January 18.

Cataleptic rigidity of limbs, one of the heaviest persons in the room standing on the legs (extended in the horizontal position) of the somnambulist. Card-playing, eyes being securely bandaged with three handkerchiefs and cotton beneath; cards repeatedly told in adversary's hand; the trump card (seven of diamonds) named before being turned, as also the king of clubs twice. Reading a few lines in a book opened at random. The bandages and cotton were then removed, and reading tried six pages in advance. A line was drawn by Alexis on the page, and on the same level the following words, written down by the somnambulist: "*Il en est dedans, des préfets indolents,*" were found eight pages in advance, instead of the six required. A lady presented some writing in an envelope, which Alexis could not describe, stating the paper to be too much folded and the writing crossed. On her retiring, writing two words, and enclosing them in an envelope, they were exactly stated, "*Bon jour.*" Another writing in an envelope he stated to be in English, but not able to decipher; as also a card of address, presented by Mr. Whitehouse, which, however, he said was printed and in two lines. Another paper envelope was then placed in his hand, which he said (correctly) contained the portrait of a gentleman, the husband of the lady *en rapport*; no peculiarities being indicated, nor, in fact, on opening it, were there any to specify. A larger

* After the above was written an answer was received from the coroner, admitting that "in some particulars, both as regarded himself and his office, the description was accurate;" and also that the box contained a hat, "*lined with purple or bluish cloth, and south-wester lined with flannel.*" This accordance is surprising, considering that the letter was but a very few minutes in Alexis' hands. The murderer (Rush) was executed.

packet, sealed, was then given by Captain K——, a sceptic as regards clairvoyance. This Alexis said was a portrait representing a person dead more than a century, upwards of fifty years of age, of a king or chief, and wrote on his paper C. These last particulars were stated to be incorrect by the Captain, and Alexis, after some further trials, gave up the attempt; but the packet on being opened was found to represent Cromwell. His account, though not satisfactory to the party proposing the test, was perfectly so to Sir R. G——, who had also been placed *en rapport* with reference to it. Mr. W. then asked what was the object enclosed in a box in his hand, which Alexis said was a light yellow colour; of a lighter colour inside than exteriorly, something eatable and rather sweet. The box was then opened, and a piece of biscuit taken out of the paper in which it had been wrapped, of a somewhat similar shape to that designated by the somnambulist. Sir R. G—— then gave a morocco case, which Alexis said contained the portrait of a handsome female, about 32 years of age, who was royal or connected with royalty; that she had been dead a long time, and died in the presence of several persons; that there was an article of dress of a peculiar form round the neck, and also pearls in the hair. On Sir R. asking the name, he wrote, "Elizabeth." The case was then opened, and a portrait, supposed to be Mary Queen of Scots, appeared with the ruff worn at the period round her neck, and pearls in the hair. Sir R. G—— having previously thought it was the portrait of Elizabeth, was doubtless the reason why the somnambulist wrote this name. Sir R. next proposed a ring, which was likewise correctly designated. Articles proposed by others of the company were described more or less correctly. The reporter of one of the Brighton papers was told by Alexis the objects which he held in his closed hand—viz., two rings—one with a stone engraved, the other a smaller and plain ring, which had not been bought by the possessor, but had been given him by a lady. Mr. W. also proposed another test. Alexis said it was a gold article, not a coin; that there was on it a small figure representing a female about 20 years of age, which was exact.

Third Séance at Captain Ford's, January 19.

Ecarté-playing with Captain Marsh and two ladies, the cards being frequently mentioned in the adversary's hand, or in the somnambulist's own hand, while still in contact with the table and not turned; a folio volume placed upright between the players did not impede the somnambulist's lucidity. Reading from a volume opened at random by the Rev. F. Robertson, twenty pages in advance. The

words written down by the somnambulist, "*C'est une mandoline qui a resonnée sous le balcon*," were found in the corresponding level to that indicated by him, though not at the exact number of pages. Mr. C. Burrows presented a packet containing, as he said, a bank note with a sentence written upon it, to become the somnambulist's property if he could decipher the sentence. Alexis said he saw printing on greyish paper; wrote down a word, and he declined to say whether it was right or not; but could not make out any of the others, owing to the imperfect *rapport* between them from the scepticism of the proposer. The same result with reference to a similar challenge (10*l.* enclosed) from Mr. Drummond, who Alexis said was a more confirmed sceptic than Mr. B. He wrote down some letters, Mr. D. refusing to assist in any way by mentioning whether they were right or wrong. On opening the paper the words "*trés apropos*" appeared written on a piece of card; these not at all corresponding to the letters which Alexis had previously written. M. Marcillet said that he would not have any more money tests, both because the persons offering such were always avowed sceptics, and also because the somnambulist knowing there was a stake in which he was individually concerned, this was almost sure to impair his lucidity as regarded them.

One of the ladies who had previously played cards behind an interposed folio volume (Mrs. Fitzpatrick, whose name Alexis wrote down, saying he had met her in Paris), then wrote a word while retaining her seat in a distant part of the room, placing the writing beneath the cover of a book which she held. This was correctly designated with scarcely any difficulty, the word "*Incredule*" being written backwards by Alexis. The Rev. Mr. Robertson then presented a long brown paper parcel, sealed. After some little time, Alexis said it contained wood, with leather over it; that it opened. "A portrait of a man?" "No." "A woman?" "No." There was, he said, a small portrait only at the upper part of the packet, and drew its shape and size; he added that he saw an animal. On the packet being opened, it was found to consist for the most part of brown paper, with a wooden case covered with morocco, about the size which he had drawn. He then said the person represented was very young, not more than six years, with long hair falling on the shoulders; that it was coarsely painted; had been done by a lady about eight months ago: and after some efforts wrote down the name "*Charles*," the son of the rev. gentleman. Mrs. R. had also placed herself *en rapport*, which doubtless facilitated the description; Mr. R. himself being incredulous as to clairvoyance. All these particulars were correct,

the portrait having been copied from a painting, which contained also the representation of a horse's head. A lady then presented a card-case. This Alexis said contained a word in French, and then wrote his own name, which proved correct. Another lady gave him a letter, which he said was from a relation; in fact her son, who was about twenty-six years of age, dark, tall; that he went about a great deal from place to place, and that his name was likewise Charles, all which was exact. Miss Marsh offered a morocco covered box tied up, which Alexis said contained gold. This was not the case at the time, the gold ornament in it habitually having been taken out, and something else substituted, of which Alexis drew the form, and said it was a leaf. The form designated was correct, the object being hair, the upper part being spread out somewhat in the form of a leaf. The Rev. Mr. R. again offered a small square box, which, however, Alexis could not make out. Mrs. Fitzpatrick then gave him a letter, with reference to which he was very lucid, expressing himself pleased to be *en rapport* with this lady. The letter he said came from beyond the sea; that it was a long time on its passage, a month; from a gentleman rather under fifty years of age; that he wore occasionally a uniform, and sword, though not in the army; that he was a Governor, or rather Consul, in a country in Africa, not belonging to England, but to Turkey (this was afterwards stated to be Alexandria); and on being asked as to his name, wrote "Anthony"—by which, however, he said he was not called; and this was in fact the second Christian name.

These were the principal tests proposed by those present, the only positive failures being the two enclosed bank-notes, and the square box of the Rev. Mr. R.

The first test in reading, sixteen pages in advance, proposed by this gentleman was also a partial failure, the words written by Alexis, "*La belle Sorbilla*," not being found at the point specified, though doubtless they would have been found in another page.

Having received a lock of the hair of the coroner already referred to, as a means of more direct *rapport* than the letter, I gave it to Alexis, whose account varied somewhat from the preceding one respecting his age and height, and mentioned one or two peculiarities. On inquiring further about the contents of the tin box, he said that there was an old or flattened hat, different from those usually worn, and with broad brim, of a light colour, but could not state of what it was made; and also that there was an over-all wrapper (*paletôt*). As the coroner had mentioned these objects in his letter, their designation by the somnambulist was doubtless facilitated by reading my

thoughts, I having sought to ascertain for my own satisfaction whether he could describe them.

*Séance at the Residence of Mr. Buller, Regency Square,
January 20—Morning.*

Ecarté-playing very lucid with bandaged eyes, the adversaries' and Alexis' own cards being mentioned by him before being turned up. On Mr. B—— proposing and throwing out four cards, Alexis said, "I will pick you out a good hand;" and the pack being spread out with faces against the table, he selected from it the king, knave, nine, and ace of trumps, and the king of clubs, naming the cards as he gave them. Reading several lines from Racine's *Plaideurs*, the page being in contact with his forehead. Reading being requested twenty pages in advance, Alexis wrote the words "nocturnal assemblies," which were found, in small type, at the corresponding level he had marked on the open page, thirty-five pages further on. Mr. B—— then proposed a small, square, sealed packet, which Alexis said "contained the portraits of a man and woman who had been long dead; that they were French;" and wrote with slight hesitation after the first letter, "Napoleon," and then said "Oh! it is the Emperor and Empress Maria Louisa." The envelope being removed, and the case being opened, contained the profiles, in cameo, of the above-named personages, this being the only one of the kind extant, and was given by Napoleon to General Rapp.

The Hon. Colonel —— wrote a word in the adjoining room, "*Clairvoyance*," which, though the writing was not very clear, was made out by Alexis with very little difficulty. Mrs. —— then gave a lock of her sister's hair, upon which Alexis wrote an account of her disposition, &c., which was admitted to be correct. A gentleman proffered a ring with hair, and also a hair chain, respecting which Alexis wrote: "They are the hair of the mother and daughter; they are both dead; the daughter died first; the hair on the ring was cut off after death;" and on his being pressed for the name, he wrote, "Mary Ann," and at length "Kelly;" and also, on being further questioned, the date of death, 14th July, 1837. All this was accurate. Mr. W—— next gave a box, which Alexis said "contained hair and gold, but he could not designate the objects." He next described the interior of the country house of Sir ——, stating the number of miles from town (80), which was correct. He then drew three sides of a square, said that the approach was not direct, but by a semicircular sweep on each side; that there was a church a little on the right, and an avenue of trees behind. Sir —— laid great stress on his naming the date engraved on the

house, but so obscurely as scarcely to be distinguished by any one standing below. Alexis wrote 15. The next figures he had some difficulty in making out; at length, however, he specified 1575, the true figures being 1585. He also mentioned some peculiarities of a room in the country house of a lady (not, however, without first making several mistakes)—viz., that there was a portrait of an old gentleman in costume (a judge's robe); a mirror with antique frame; also an ancient table, of which he drew a representation; that the wood was yellow; and that there was also gilding.

*Séance at the Residence of Mr. Stracey, Brunswick Square,
January 20—Evening.*

Lucidity in card-playing as usual. On one occasion both hands having been dealt, were played by the somnambulist while the cards lay with their faces on the table, and without any mistake either in following suit or the playing. Required to read ten pages in advance of the page where the book was opened. He wrote the words "*Les choses étaient en cet état, et personne,*" which were found on the same level fifteen pages in advance, he having seen the words through five more pages; he also read words through a sheet of paper placed over them, and said, "Under this point (making a pencil mark) is the word 'Desmoulins,'" which was found fifteen pages further on. A letter in an envelope was given by Mrs. —; Alexis said the name of the writer was Henry, and also George; that he had not signed his own name, but that of a person of note, and wrote the word "Socrate," which was found to be the signature affixed to the letter. A riband was next put into his hand, which he said was not given Mrs. — by the person to whom it belonged, but by another; that he was a military man now in London; that it formed part of a decoration conferred upon the owner by a person of high grade—a general; and that the owner was a colonel—all which was correct. Mr. C. then gave a card-case, the contents of which Alexis could not correctly designate, and put it aside with the intention of resuming it. A foreigner then requested particulars of a lady, the *rapport* being by means of a letter. Alexis said she was stout—lived in a house fronting the grand avenue of the *Champs Elysees*—that the saloon had yellow curtains—that she had with her a child, an attendant (*bonne*), and an old lady who wore a black dress. The Hon. Col. — then requested a description of his rooms. Alexis said that in the drawing-room there were several pictures—eleven—(there were only eight) that the windows were bow-shaped, and in the bedroom was one picture—the Crucifixion—which he drew on his paper. A young lady desired an account of her grandmother, which

was given by Alexis, who said she was then playing at cards, and this was in fact her usual occupation in the evening.

Two medical consultations (at which I was present) were given by Alexis on the cases of ladies. They were of a somewhat complicated nature ; nevertheless, the leading symptoms were accurately detailed, to the surprise of the parties, as also the exact date of the diseases. The remedies suggested by him were of a simple kind, and very rational, which it was proposed to give a trial. Alexis was also consulted with reference to objects stolen, in two instances, and mentioned correctly the particulars connected with the circumstances ; writing down in one instance the name of a discarded servant, in the other that of the daughter of a lodging-house keeper, whom he described, and who had been suspected.

Séance at Mr. Howell's, Hove. Monday, January 22.

(As reported by an incredulous observer in the *Brighton Gazette*.)

“Certainly, if cotton wadding and three silk pocket handkerchiefs, arranged so as to cover all from above the eyebrow to the point of the nose, could have obstructed vision, it was done as effectually as two shrewd and incredulous gentlemen could manage the matter. Nevertheless, with a pack of cards provided by Mr. Howell himself, and then for the first time produced, Alexis did the writer of these lines the honour to play with him two deals at *écarté*, wherein, if he really possessed the presumed power of seeing both hands of cards by a mental operation, it was little marvel that Alexis had the best of it.

“For the second exploit a book was produced—*‘L'Histoire de la Revolution, par M. Guizot.’* It was brought by an opponent, a physician, who opened it and placed it open upon the forehead of Alexis. The page was 236 ; and he pronounced distinctly the words, *‘La guerre prochaine n'était plus douteuse.’* The writer had a duplicate copy of the book in his hand, and found these words in the middle of the page, just on the spot where the line would touch the perceptive organs. The same experiment was repeated with respect to page 282, where Alexis rapidly read off the very unlikely sentence, *‘Reading se rendit en dix jours.’* In both cases all care was taken to prevent a glimpse at the required phrase, especially so far as M. Marcillet was concerned, while the company were known to each other, and nearly all ‘in opposition,’ and the bandaged condition of the clairvoyant seemed to preclude sight in that quarter.

“A still more astonishing feat followed. The bandages having been removed, the book was opened—anywhere ; it

happened to be at p. 289. M. Marcillet requested Dr. — to signify at how many pages farther on the clairvoyant should read aloud : he said ten, and accordingly, with difficulty, no doubt, and hesitation, but still with truth, Alexis read a few words of p. 299, looking intently all the while on p. 289, as if reading *through* so many printed pages. This experiment was repeated, with the partial failure of a mistake as to the page ; and in this instance it was thought possible that even unmesmerised optics might have caught a sentence while rapidly turning the leaves of a book.

“The next, though partially unsuccessful, was a pretty good guess, if nothing more. The writer had sealed up something, unknown to all the world but himself, in twelve envelopes of white paper. Alexis, in broken and difficult enunciation, said it was writing—two names, both commencing with M, one of them an English name, the other French, or some other language not English ; that the first contained four letters, the second six ; but he failed to guess the names, which were, ‘Mary Magdalene.’ It was suggested that, if they had been written in French, his mind might have more readily discerned them.

“The physician before mentioned next produced a packet containing a lock of hair, and was correctly informed as to the age, sex, general appearance, state of health (so far as regarded *one* important malady, while another was entirely overlooked), and as to the probable occupation of the person to whom the lock belonged, with a description of those likely to be in the room. The packet was not opened, so as to furnish any clue as to age or sex.

“A lady then presented a paper parcel with hair in it, whereof the clairvoyant said, ‘I see two men with the hair,’ which seemed to be accounted for by the fact that there were two locks of hair, taken, however, from the same head, but cut at a minute’s interval. The locks could not be seen, nor readily felt, as distinct ; but this latter was possible. The lady was informed, correctly, as to the individual’s age, relationship to her, as to where he then was, and how he was ; likewise as to one disorder of the frame to which he was confessedly liable, whilst another much more manifest affliction was entirely overlooked, and Alexis so far failed.

“A young French lady then placed her watch in the clairvoyant’s hand, and, to the satisfaction of herself and her friends, Alexis described the giver of the watch, the colour of his eyes and of his hair, his general appearance, his habits of life, his costume, that he was at that moment studying mathematics with a number of other people about him in the room [this was considered problematical, but no one could deny it], that he was very fond of music, and specifying (and

truly) that he excelled on the piano, the violin, and the clarionet; that he lived '*à Paris, dans une rue sortant du Boulevard des Italiens—dans la Chaussée d'Antin*;' that he was the young lady's brother; and, on being pressed to give his name, Alexis, with a spasmodic effort, wrote upon a piece of paper, '*Edouard!*' The clairvoyant added that the watch had not been originally intended for the young lady who now possessed it; which, together with all the preceding information, was admitted to be true.

"The last experiment regarded an oval bonbon box, in which the host himself had concealed a mystery. Alexis described it as wrapped in several folds, graven all round, oval, a portrait of a young person æt. 18, but done a long time ago, set in gold, '*femme habillée en blanc*'—'*elle est morte*'—'*la tête à droite*.' In all these respects the object was faithfully described—in particular as to 'the long time ago,' which, by a date on the portrait, was found to be 1769.

"In conclusion, the writer is startled but not convinced. The clairvoyance of Alexis is sufficiently wonderful to make one ready to admit that the mind of man may, by possibility, act independently of the bodily organs and other mundane influences; that, in fact, mesmerism may possibly be true, but the evidence here recorded is not enough for rational conviction.

"Whether the above facts tend to much or little, they are nevertheless true."

The Paris correspondent of the same paper also wrote: "I have read with much interest your account of the *séances* of the well-known somnambulist Alexis. I remember, some years ago, before he became known to the public, having seen this young man, in a private house, do some most extraordinary things. Among others he stated, having his eyes thickly bandaged at the time, the first words of a particular page of a *closed* book which was presented to him; and he read for me (his eyes still bandaged) the words '*Paris and Louis Philippe*,' which I had written on a piece of crumpled paper. But what struck me as most singular was, that an elderly gentleman, who was present with his wife, asked him if a little girl who called him papa was really his child? Alexis hesitated, and begged to be excused from answering. The gentleman's wife seemed embarrassed, and the persons present, fearing scandal, wished to change the subject. But the elderly gentleman persisted in demanding, 'Is this child who calls me papa and my wife mamma, really my child or not?' Alexis at length answered, 'No,' to the great astonishment of the company. 'You are right,' said the gentleman, 'she is not our child, she is only adopted.' On another occasion, a friend of mine, a strong disbe-

liever in clairvoyance, went to Alexis, and asked him to describe his sitting-room. Alexis did so without the least hesitation, although he had never seen the gentleman before, and could not have the slightest idea where he lived. 'And what is written on the piece of paper which I placed under the clock just before leaving?' said the gentleman. 'The words Lord Brougham,' answered Alexis; and sure enough 'Lord Brougham' was written on the paper.

"But such things as these, and others even more extraordinary, are thought nothing of in Paris. They are mere matters of course. Such is the general belief in clairvoyance that it has become a recognised profession. There are at this moment a score at least of persons—chiefly females—who practise it regularly; the practice consists in giving information of absent friends, of the places in which lost property may be found, of crimes and criminals, and even in prescribing for the sick."

*Séance at Mrs. Elliott's, Western Cottages, January 24.
Morning.*

Card-playing with two ladies and a gentleman—no hesitation in telling cards in adversary's hand—mentioning his own hand while the cards were with faces upon the table—viz., king, seven and eight of spades, king of hearts. All right, except that the nine was turned up instead of the eight. Asked adversary what she would like for trumps, and on mentioning hearts, picked out the eight from the pack. Reading from a book, opened it at random, the words "*Nieu-blatt*" and "*C'est hier.*" Reading required ten pages in advance. Alexis wrote down the words "*Cette somnambule reconnue lucide.*" The words "*Cette somnambule était reconnue lucide*" were found two or three pages further on (and on the same level) than the one indicated. Making a pencil point on the book, he said, "What a curious name is opposite this point, *Idiez!*" This name was in fact found at the corresponding spot of another page.

Box presented by Mr. Mott; Alexis said it was magnetised. It contained a paper with letters—rather large—right; and wrote down one or two which were incorrect—consequent failure.

Miss B. presented a sealed packet, which Alexis said contained a ring with engraving on it, which he afterwards mentioned: he said that it did not belong to Miss B.; that the stone was white; the ring had been given to a lady by a Frenchman who had been in England, but was now in Paris; and being asked his name wrote, as if by sudden inspiration, "Louis Napoleon." All correct.

A pasteboard box, presented by Miss. C., which Alexis

said contained a painting on a ring and a small head (drawing a resemblance on the outside) of a child; that it was very ancient; then that it represented the Virgin and the Infant Jesus, painted; and after some delay and corrections he mentioned the name of the painter, first writing Rubens, then Rubini, which was correct, he being the inventor of enamel painting. On being further questioned he said it had belonged to a queen, and that Miss C. had bought it at Bruges; all which was correct. The box being then opened, the ring with a beautifully painted Madonna and Infant enveloped in cotton was taken out. The queen to whom it had belonged was of Sardinia.

Mr. E. then presented a large case, which Alexis said contained three objects (indicating their length) of metal, gold. One of the articles he said was a spoon; but complained of being confused by the three. Two were then taken out, and he said the spoon part was gold, the handle glass or stone of a red colour; a golden spoon with a red agate handle was then taken out.

Madame F. next gave a box, which after short hesitation he said, "contained a chaplet or chain; that it was made of lead and copper; that it was not worn or used by the lady, and he could not tell its use; that it was made in the direction of Switzerland, in Austria; had been to Vienna, and was worn down the front of the body!" At length he said, "it was employed against the cholera," which was the case. The chain of alternate links of copper and lead, then taken from the box, was stated to be a charm against cholera and other complaints, and was worn in Austria.

Mr. Levison offered a sealed packet. Alexis said "it was a brooch, shining"—then said, "hair"—and mentioned the initial M worked upon it. All exact.

Mr. P. asked from whom came a letter he placed in the hand of Alexis; who replied, "It was from a relative, his son; that he was a military man, lieutenant, wearing only one epaulette, stationed at (writing down the word) Thurles; there were three initials before the name on the letter, one of which was E, the others he could not make out, but would tell the number of the regiment as indicated on the button of his uniform," writing down 49, which was perfectly correct.

Mr. E. then wished an account of his father, who, Alexis said, "was in India, and had been for twelve or fourteen years;" but he could proceed no further, and, complaining of being tired, he was awakened.

In all these tests the somnambulist was only so far assisted by the parties proposing them, by their replying "No," if he was wrong, on which he generally corrected himself; but sometimes persisted in his assertions, saying,

"that he saw the thing so and so." The only thing in which he failed was the box of Mr. Mott, which failure was ascribed by this gentleman to his having magnetised the box and himself by passes made at the time.

*Seance at the Residence of Mr. B., Montpelier Road,
January 24—Evening.*

Ecarté and piquet playing, lucid as usual. Card selected from the pack by his adversary. Not correctly told. On the somnambulist placing himself *en rapport*, mentioned another card from the pack held by his adversary as the eight of spades, whereas it was the nine. An old book of the last century being produced, reading twenty pages in advance required. Alexis wrote, "*J'ignorais les tracasseries d'Assas.*" The words were found on the same level which he had indicated, and within two or three pages of the twenty. An envelope presented, which he said "contained a faded flower," and on opening it, a faded rose was taken out. A packet which he pronounced to be "a portrait of a gentleman," and gave a general description. Admitted to be correct, as also the age ("about 48, though not appearing to be so much"), and position of residence—viz., "in a square." Stating his wife to be "dark-complexioned; not now in Brighton, but in London, and having a little girl; not a daughter, but an adopted child." An envelope presented by the same gentleman who on the previous evening had had "clairvoyance" read by Alexis, and who subsequently thought, on holding the paper to the light, that it might be seen through. Alexis, after some hesitation, wrote "Louis Napoleon." He was correct, this word being in three or four paper envelopes. On this test being satisfactorily answered, Mr. — admitted "that he was no longer incredulous." A gilt box given by a lady, which Alexis said "contained several white objects;" and after a little time, drew the form as of a small knob at one end and long projecting portions. He could not, however, tell what they were. On opening the box, three lucifer matches about the length drawn were taken out.

Mr. W. asked for the description of a house. Alexis said, "it was sixty leagues to the right of London, about a league from a railroad; the sea on one side, and sands along the shore; the house very old; of stone; an inscription engraved on it on stone; Latin; five words; five letters in the second word. At length, after some efforts, Alexis—having been correct in the former particulars—wrote the words, "*Non Nobis Domine,*" in characters similar to the inscription. He tried hard at the other words, but seemed confused, which was accounted for on the words being stated.

The two first were repeated thus : "*Non Nobis Domine, Non Nobis.*" He further said, "that the house was two storeys high ; that one portion was much newer than the other ; that there was a servant living in the stables about forty years old, not good-looking (he is much marked with the small-pox) ; a large dining-room in the house with three windows, they look out on trees on either side ; there are two wells in the grounds ; the oldest well contains good water ; the newer one is dry, or has at times brackish, or rain water. In the park, near the centre, a pillar or column, with a something on the top ; a transverse cross-bar," of which he drew a representation. (The object was, as I understood, a high post with a frame to hold a slate for marking the points at archery shooting.) "There was no game in the park." All correct.

A young lady gave a parcel, which Alexis said, after some little delay, "contained a box with velvet, and a gold object like a brooch, with a chain and red stones—rubies." A box lined with velvet, and an ornament like the one Alexis had designated, with carbuncles, were then taken out.

Séance at St. Leonards and Hastings, January 25.

St. Leonards Assembly Rooms, 2 o'clock.

(Large Audience.)

Cataleptic rigidity of limbs. A heavy gentleman standing on the somnambulist's legs extended in the horizontal position. Card-playing lucid as usual. Reading with bandaged eyes words from a book opened at random, "*Voilà pourtant dit Candide un pays,*" also — "*Ce qu'il advint de Cunegonda et de Candide* ; also several pages in advance, "*Candide, qui était naturellement curieux.*"

A gentleman presented a watch for Alexis to tell the name ; he could only say, however, "that the name was a French one, though the watch was not, having been made at Geneva." Description of a country residence required by a gentleman. "It stands isolated ; is two storeys high ; has been built about 250 years ; between it and the road is water ; the interior was repaired and renovated about four years ago ; there is a flower-garden ; a road between the garden and the house ; more steps on the side of the garden than on the other. The gentleman *en rapport* had slept in two different rooms ; the house is not inhabited at present, though there is an ugly man servant." All correct. On the name of the servant being required, he said, "it had five letters," and at length wrote the right name—"Blake."

A lady presented an envelope. Alexis said there were two lines in writing, but could only make out the first letter, not liking to return to reading after descriptive tests. The

dining-room of the lady described (with the omission of a bed, which had been placed in it for an invalid)—form, long, narrow ; a family portrait, and a small picture.

Mr. — then required the description of a country residence, which Alexis said “ was a castle, formerly fortified ; there were two portions, one comparatively new, which was much lower and longer than the old part ; a hall with stone floor ; large gallery ; copy of a Rubens on the right (not known by Mr.—) ; old arms ; battle-axe, spiked club, and a horse, or portions of a horse.” (Probably a wooden figure.) “ Mr. — has twice resided in the house for a short time ; the proprietor is an old gentleman in good health, and bald on the forehead ; the house is upwards of 150 miles the other side of London, and there is near it a railroad in progress of construction.” There were in this account two or three minor discrepancies not noted ; but the above particulars were acknowledged by the gentleman *en rapport* to be correct. The residence referred to is Alton Towers.

A lady presented a packet, which Alexis said “ contained a ring which had been given her on her birthday (right) ; there were letters and figures engraved on it—1843 and C.M.” There were these letters, as also some others which he did not designate.

Séance at Hastings, January 25—Evening.

Assembly Rooms, Swan Hotel.

Cataleptic rigidity of limbs. Card-playing very lucid. Telling his adversaries' and his own cards several times, while with faces on the table. Reading from a book while eyes were bandaged. Reading required twenty pages in advance. Alexis wrote, “ *Malgre tant de vertus ce heros,*” which were found at the corresponding level, eighteen pages from the part where the book had been casually opened.

An envelope presented. The word *Pensée* correctly stated, as also the word “Paris” in a lady's memorandum book, written in similar characters by Alexis. A lady gave a lock of hair which Alexis said was from a friend ill in bed, about 36 years of age, suffering at the lower part of the abdomen, which was distended, the chest and head were also somewhat affected, and had been ill five years ; the bedroom was small, and had but one window, which fronted the bed. Right.

A gentleman gave a letter which was not told by Alexis, who dislikes coming back to reading tests, after having undertaken others. A ring put into his hand Alexis said was engraved with an animal upon it ; a brooch with hair being presented, Alexis said the hair was of two persons, sisters, one was about five years older than the other, both in the

country near a village, where was a rude chapel about the size of the room—the youngest rather taller—the name Helene (writing the French name), the lady *en rapport* had seen them seven months ago. All this was right except that it was a year since the lady had seen the sisters—there was an interval of seven months between the times of her seeing them. Mr. D., the librarian, presented a packet, which Alexis said contained a ring—that it had two sides, and turned round, there were characters engraved upon it in three lines, they were not European, but Greek or Turkish, there was a sun. The ring being taken out, the stone was found to turn upon an axis—engraving in Hebrew characters, in three lines, a star and one or two other symbols. A gentleman connected with the local press then asked several questions, most of which were correctly answered. Alexis could not, however, tell an object in his hand—complaining of being tired, was awakened. A hair chain presented by a gentleman at the close of the *séance* also failed to elicit particulars of the party to whom it referred.

The following account of these *séances* from the local paper is subjoined, as evidencing the impression of an observer not likely to be unduly biassed, and is in accordance with those of the reporters of other papers who have been present at some of the *séances*: “His eyes were opened, but little expression was visible. When he looked before him, his stare was vacant; and when looking obliquely, one would have imagined he was blind. But his eyes were of little use to him during the first experiment, as they were carefully covered with cotton, and then bandaged with three silk handkerchiefs, by one of the audience. An elderly gentleman played a game at *ecarté* with Alexis, who, while in this state, played without the least hesitation. He would even tell what were in his opponent's hand; there could be no mistake as to the cards, as they were a pack newly brought by a gentleman present, one of the audience; this experiment was not only wonderful, but highly satisfactory. He was then requested to read a line nine pages further on, without turning over the leaves; the words which he wrote were found at the eleventh page, the book was brought from Southall's Library. This experiment also gave great satisfaction. Captain Langford then placed himself *en rapport* with Alexis, who gave him a detailed account of a house in the vicinity which he had visited, and the nature of the approach to it, and the servant's name, which was Blake—writing one letter after another until he made out the word. This appeared to be the most astonishing part of the whole experiment, and to excite the faculty of wonder in every one present. Mr. B—— next placed himself in correspondence with Alexis, who forthwith entered into the required

description of a house and its environs, stated that in the hall there was a collection of old arms, and among other things an ancient club which he could not name, but drew its appearance most correctly upon a slip of paper. The gentleman told the audience that the place described was Alton Towers, near Shrewsbury, and that the description given was perfectly correct, except in one or two particulars. What was exceedingly wonderful, he said, was that *themoment he thought of the word chateau, Alexis gave utterance to it.*

“Considerable importance seems attached to the sympathy that exists between the minds of the clairvoyant and the questioner, who has to sit by his side with his hand in that of Alexis. With one person his description is exceedingly lucid, and with another he can say little, and what he says is disjointed and not at all to the point.

“At Hastings, in the evening, playing écarté, Alexis was observed to name every card before he turned it up, and told the names of the cards in his opponent's hand. A lady handed him a card-case, perfectly secured, on which was written upon a card the word ‘Paris.’ After some difficulty he not only wrote the word, but when compared with the original, it was a perfect facsimile. This our reporter has in his possession, and can testify to its genuineness. The other trials of this curious science were in many respects similar and as perfectly satisfactory. We are, on observing these experiments, struck with astonishment, and feel ourselves puzzled and know not what to think. They, however, cannot be the tricks of a conjuror, as they appealed to the judgment, yet they leave us undetermined as to the causes which produce these wonderful effects. Experience and the advance of truth and intelligence may, however, perhaps bring us to an understanding of that which at present partakes of the miraculous. The first appearances of the noblest arts that dignify our country were assailed with as many objections and received with as many sneers as this clairvoyant wonder which has in these days made its appearance.”—*Hastings and St. Leonards Chronicle, January 30.*

Séance at the Residence of Lady H—, Eastern Terrace, Brighton, January 26—Morning.

Objections were made to the usual mode of bandaging, the party requiring that a handkerchief should be tied over his head, so as to completely cover the face—objections also to the card-playing. This appeared to annoy the somnambulist. Lady A. however, offered to play écarté, which was played by Alexis with unbandaged eyes, though not with his usual lucidity; for though he played well he could not name the cards in his adversary's hand. At last he named a card on

the table before it was turned up, the knave of diamonds. Reading from a book opened at random, the page being placed in contact with the back of the somnambulist's head, the words, "*Pendant ce tems l'ingenue,*" &c., which he mentioned, were not found, neither were "*J'aime cette jeune fille,*" which were required thirty pages in advance. Mrs. F., who had been *en rapport* at Captain Ford's, then gave an envelope, which Alexis said contained a word in French, and after some efforts, previously writing other letters which he subsequently effaced, he wrote on the envelope the word "*Amie,*" which on opening it was found to be correct, the paper having been enclosed in several others. Lady A. gave an envelope, which Alexis said did not come from her but from an opponent, and threw it aside. It had been given her a few minutes before by the Rev. Mr. Robertson, to whom Alexis had formerly objected; and who, when standing near on his right, he motioned away as impeding his powers. This gentleman had offered a book encased in paper, except at the page where it was opened, in order that Alexis might try to read in it some pages in advance. He however refused, as coming from a sceptic.

Lady A. then said, "Here is something that comes from me," presenting a packet enveloped in paper, on which Alexis observed, "that it was the portrait of a person long dead, about twenty-three years of age, copied from another painting; that there was a blue low dress; and on being asked who it represented, wrote M, then Blanche, and at length "*Montespan,*" the portrait being one of Madamede Montespan taken when about that age, and having a light blue ground around it.* Lady H. presented a packet, which Alexis said contained a gold article which opened, though there was nothing in it; that it was shell-shaped; and drew a representation, which on opening the case was found to be not unlike. The object represented a large beetle, the back of which might well have been likened to a shell.

A gentleman required the description of his friend. Alexis said he had light hair, blue eyes, was taller than the person *en rapport*, that he had very thick moustaches, was of an open disposition, aged thirty-six, good health, good teeth; in all these particulars he was correct, but could not mention a peculiarity. On being urgently pressed said he had lost an eye, whereas he had lost a forefinger.

A bracelet was given, respecting which Alexis could say nothing. While, however, he was attempting something else, it was mentioned that the bracelet was made from the

* Whether the Christian name were Blanche was not known to any present.

mane of a horse ; on which Alexis cried out, " Oh, yes ; and the horse's name is Tom," which was correct.

Owing to the impediments at the beginning on the part of avowed opponents, the lucidity was much less evident in this *séance* than on most occasions. Nevertheless he made out some difficult tests, to the conviction of the company, with one or two exceptions.

Séance at the Residence of Sir C. Ibbetson, Marine Parade, January 27.

Card-playing. The cards being on some occasions named while on the table—reading with eyes bandaged—two lines from a French book ; also, some pages in advance, "*L'Existence de Dieu prouvée par.*" A box presented, Alexis said it contained another box, round, shell-shaped, marbled, with copper gilt round it. An enamelled box, of which the lid appeared to be marbled, with a copper gilt rim round it, was then taken from the outer one.

A large box was then brought forward, with Chinese figures on the outside, which seemed to create some confusion, as Alexis mentioned collars or chains as worn by the figures on the inner box, these being on the Chinese figures outside ; he said the box had several small figures painted on it at each end, some in the recumbent position, like children ; they were not together, but separate. There were on the box some whole figures—a man on the right apparently playing some instrument—the subject was allegorical. This account was admitted to be correct, except by two or three sceptical persons present, whose objections seemed to cause annoyance to the somnambulist.

Lady — presented a box, which Alexis said contained a white object, drawing its shape, that it was yellowish, like a piece of bone ; he did not know its use, nor would any one else on seeing it. The test was a piece of the willow from Napoleon's tomb, very like a piece of decayed bone, and of the same shape which Alexis had drawn.

One or two other tests not satisfactorily described in consequence of the opposition and loud talking, which induced M. Marcillet to exclaim, "*c'est un combat.*" Nevertheless, Alexis correctly designated, in similar characters, the letters B. E. L., written on a paper folded several times.

A case was presented by a gentleman. Alexis said it contained a silver medal with letters on one side, not English, and coat of arms representing an animal, on the other. The case, on being opened, contained a silver medal, with a crest (an animal's head), and Latin motto round it.

Sir R. G. then offered a case, on which Alexis, after

slight hesitation, wrote, "It is a young woman now dead, handsome, curled hair, white dress, shoulders somewhat exposed—painted about twenty-eight years" (she had been dead about that period). On being pressed for the name, he said Margaret; also said that the portrait had been taken from another. (Sir R. G. subsequently ascertained that four portraits were painted at the same time.) All the above particulars were correct.

*Séance at the Residence of Mr. B—, Brunswick Terrace,
January 27—Morning.*

Card-playing particularly lucid. Scarcely any mistakes in telling cards in his adversaries' hand, or his own hand, before being turned up. Reading, after some hesitation, words on the page presented, and also eight pages further on—" *Car elle considère que* (two words not distinguished) *viellissent.*" A large paper packet presented, which Alexis said "contained a portrait of a child; light long hair; blue eyes; almost the entire figure; lightly dressed; the neck exposed; painted twenty years ago. It represented the brother of the young lady *en rapport*, whose name (writing down) was Fanny. The gentleman's name contained eight letters—Montague." A little later, while trying another test, he wrote correctly the surname of the lady.

A young lady, Miss C., gave a letter, which he said came from a person abroad, in Germany, Austria, who had grey moustaches, white uniform, in fact, in the Austrian service; and on being questioned respecting a peculiarity, he said the officer had lost an eye in one of the battles of the empire, before Waterloo, from a musket shot, and wore a black band over the part. All correct.

An elderly lady then gave a letter. Alexis tried some time, but could not make anything of it.

A large box was then brought, which Alexis said contained a metallic object; having difficulty in proceeding further, he required "that the article should be taken out and enveloped." This was done by the lady in another room, in cotton wadding and paper. He then said, "it was round, with a ring at the top"—and at length correctly stated "that it was an old family watch which did not go." A sealed paper was next offered, which he said "contained a name which he could not easily make out." The last letters, "ley," were stated. The name was Stanley, but badly written. "It also contained dead leaves, and a small faded flower, gathered from a mountain a long way off; not brought to England by the lady *en rapport*; not in Europe, in the East, near Jerusalem." Could not, however, tell the name of the

mountain. The leaves and a small flower brought from Lebanon were then taken from the envelope.

A letter just arrived by post and not opened was given him; he said the person from whom it came was the husband of the lady, that he was 51 years of age, but did not appear to be more than 45, that he was not stationary, but went about a good deal, very little hair, Christian name Montague. This, however, he was told was the second name, on which he said the first was John—he had good health, not very stout, was of a cheerful open countenance, dark eyes, and strongly-marked eyebrows.

Miss B. presented a letter, which Alexis said had some connexion with the picture previously presented (the name was in both, which he then wrote). It was from the elder brother of the young man whose portrait he had described; his age $24\frac{1}{2}$ years; that he was not in England, but in Columbia; wore a uniform, not of the army; was not like his brother, but had dark hair, blue eyes, and taller; was a great deal on horseback, going from place to place.

On this lady asking what she wore under her dress, he said it was something white, and then a crucifixion. A small metal cross was then taken out from the dress.

A young lady then gave another letter, which he said was from a friend 23 years old, now in Paris, but at Brussels when she wrote the letter—a good musician, an Italian; and on being asked the name, wrote Marie, and, after some little delay, Alboni. This was one of the most lucid *séances* of Alexis—the only complete failure being the letter of the elderly lady.

Séance at the Residence of Mr. B——. Pavilion Parade, January 27.

Rigidity of limbs—Mr. B. (one of the heaviest present) standing during half a minute or more on the somnambulist's legs extended horizontally. Card-playing very lucid—reading with bandaged eyes from a book opened at random by one of the company. Making a point with his pencil, Alexis said, "What a curious name is underneath this," and wrote down Kara-George, which was found opposite the point indicated, on turning over some pages—required to read five pages in advance, wrote down, "*Il a été une réaction incarnée*" (and joking at the same time, said "As in France"). The words were found at the level specified. A packet presented by a lady, Alexis said contained a small gold object, which opened, and contained hair of a lady now dead, who was forty years old and upwards. A parcel presented by a gentleman, whose manner was reserved, and who declined answering—the object enclosed not designated.

Mr. F— then gave a letter, which Alexis said was from a person 39 years of age, short stature—that it was on business ; he saw figures—the sum total was 188*l.* 16*s.* 6*d.* (This was correct as regarded the main sum—188*l.* 13*s.* 3*d.* being the amount.) On being questioned as to any peculiarity, he said that the writer had a wooden leg (right).

An elderly gentleman presented a word in envelopes, of which, after some efforts, Alexis wrote *Mort*—saying the word was composed of seven letters ; he could not, however, make out the last ones of Mortemar.

Mr. B— gave a packet, which Alexis said contained a box, which he had already seen at a former *séance*—inside was an object—ring, with date 1846—that the person had died in 1846 ; it had been worn by a lady ; had reference to a near relative, the father of Mr. B—, who was not ill long before he died, though he had had bad health for a long time previously ; had left six surviving children—two brothers, four sisters ; was taken in the country to be buried, to the right of a small church (Portslade). The clergyman who usually officiates there was now present, and last Sunday preached before a very small audience (the Hospital Chapel).

Mr. F— gave a ring, which Alexis said was from a relative, a military man in India—a good deal on horseback—whose name was Edward.

The object presented in the early part of the *séance* which Alexis failed to make out, was again given him wrapped in paper. The gentleman, as before, declining to answer any questions, negatively or affirmatively, Alexis said it contained metal with engraving on it—he thought a cross, and drew a cross on the outside. The packet being opened, contained a ring wrapped in a quantity of cotton wadding and paper, so as to form a largish parcel. Complete failure.

A watch was then given. Alexis said the proprietor was upwards of 40 years of age ; had light hair—married and had two children—a son and a daughter—lives near Mr. F—, in the Montpellier Road—is now in a drawing-room ; is here present. He said if the gentlemen would successively touch his hand, he would restore the watch to its owner on all touching. He refused most of them, and seemed undecided between Mr. B—and the owner, saying, “I have him.” He ultimately, however, gave the watch to the wrong person. Correct in the first part.

A box was then given, which he said contained a coin and a portrait of a young man, a friend of Mr. F., now beyond the seas—that it was a daguerrotype. These were right, but he was wrong in saying he was a military man.

Communicated by Mrs. Fitzpatrick to M. Marcillet respecting some of the tests proposed at her house.

"A line was agreed on in a page completely uncut, the sides and top, page 95 of the Conferences—12th line from the bottom. Alexis read the word, '*Le Koran*' in it several pages off. Every one present can attest the truth of this. The book was uncut. He read also '*St. Matthieu*' and other words equally well through several pages, when there was no possibility of his seeing, as the leaves were uncut. He gave the description of both sides of a very remarkable medal in the possession of a young gentleman present. He also described an accident, with all the details, which happened to the same person in the year 1844, in a most interesting and accurate manner. He was shown a box wrapped up in paper—said the thing in it was an inch long, in stone, three different pieces—red, then white; then five stones. It was a seal with four birds upon it, and a dog in the middle."*

The body of facts collected in these reports within a few days, and which might be multiplied *ad infinitum*, is amply sufficient for their due appreciation by the impartial and unprejudiced. All these facts point to one conclusion—viz., the possession of abnormal powers of perception by persons in somnambulism, which has long been acknowledged by those who have attended to the manifestations of this extraordinary state, but which is now becoming more generally evident to the public, and is so far established as no longer to be set aside by the hostility which has always impeded the progress of new truths at their outset.

I had no idea till witnessing these last *séances* at Brighton, of the great influence which the presence of sceptics and the expression of disbelief, or other disturbing mental causes, exerts upon the lucidity of somnambulists; and considering the opposition to which Alexis was exposed in two or three houses, it is surprising that he should have succeeded in so many of the tests proposed; whereas, notwithstanding this opposition, the failures were the rare exceptions tending to prove the rule. "I have observed," says Mr. Townsend ("*Facts in Mesmerism*") "that sleep-wakers when once disturbed by the presence of objects that influence them disagreeably, become indisposed for further exertion of their faculties. Anything like a doubt of their sincerity will also

* In the preceding reports each experiment is to be considered successful unless when the contrary is stated; the total or partial failures being always specified; without, however, recording the erroneous impressions, which, owing to the variety of tests proposed, often pass through the mind of a somnambulist, to which he may give utterance before definitely deciding upon the test before him.

distress them exceedingly and obstruct the exercise of their powers. Moreover, they display extraordinary penetration in discovering which of the persons around them entertain feelings of incredulity or suspicion; and should they have to encounter a large amount of unbelief and hostility to mesmerism, they will become reserved and irritable, and will fail in every thing they undertake. Thus I have known E. A., after having told a card held behind a book, seem quite incapable of repeating the effort from the moment that a person who was sceptical entered the apartment."

With reference to the clairvoyance of Alexis, the objections have been made that any tricks may be done with cards, that he might see under the bandage, &c., and these objections have been afterwards brought forward by persons who had themselves bandaged the eyes and, together with the rest of the company, admitted at the time that it was impossible for him to have seen. The most conclusive trials are, however, made with eyes unbandaged, and allowing, for argument's sake, that he might by possibility see beneath the three handkerchiefs and cotton wadding, when merely the nostrils are left free for breathing, would this enable him to tell his adversaries' cards—to name his own while still with their faces upon the table—to select, naming them beforehand, particular cards from the pack (which occurs at almost every *séance*), whether the cards are dealt by his adversary or by himself? As far as regards the extraordinary powers of perception possessed by somnambulists, these trials with cards are such as everybody can at once judge of; and are preferred by Alexis to begin with, because somnambulists can do with greater facility that which they have been accustomed to, by which means their lucidity is increased so as to enable them the more readily to answer the many isolated tests proposed by individuals. On further considering what a variety of impressions must from these different tests pass through the somnambulist's mind in the short space of an hour and a-half, and also the efforts made to distinguish the objects, to describe distant residences, &c., it would indeed be surprising if, as regards many of them, the first impressions were not often partially or even wholly wrong, especially when the parties *en rapport* refuse to give an affirmative or negative answer, by which the somnambulist might know whether or no he be in the right track; and, by this refusal, evidence their disinclination that the trial should succeed. To take the result of any single *séance*, or even of any single test, it must be apparent from the simple calculation of chances that, if mere guessing were concerned, a person might go on guessing for months before hitting upon the right object or words enclosed. In all the trials it is the impression which the somnambulist definitively

rests upon which must be taken as the criterion as to his being right or wrong ; and the successes or failures are to be estimated, not from any one trial or *séance*, but from the aggregate of the experiments. Hence may be seen how erroneous it is for any one to prejudge the matter upon a *primâ facie* view, or because the somnambulist may be less lucid at one *séance* or as regards any particular test. The phenomena of clairvoyance have, I repeat, been fully verified and admitted, not only by innumerable individuals of high scientific attainments, but also by bodies most qualified to appreciate them, which have been nominated for the purpose of investigation, and have not recorded the result of their experience till after long and patient inquiry.

Having in the course of repeated visits to the Continent had many opportunities of convincing myself of the reality of these phenomena (involving an important principle from which great results may be anticipated), I was desirous in following up the *séances* of MM. Marcillet and Alexis Didier, and, in presenting these reports (to which I might add a third, though this would but contain a repetition of analogous facts), to obviate as much as possible the annoyances to which, when formerly in London, as complete strangers, they were subjected, in order that the question might be fairly placed before the public with a view to its more correct appreciation. To the charge of trickery brought against the magnetiser and somnambulist by persons who could know nothing of them previous to their visit, and which places in the position of dupes all who have admitted their conviction of the reality of the phenomena, no other reply is needed than an appeal to the numerous facts contained in these reports, conscientiously and impartially drawn up. I may, however, add that, having on several occasions when in Paris known many persons acquainted with Marcillet and Alexis, I have never heard anything reflecting upon their truthfulness. In consequence of many applications, they were induced to prolong their visit to Brighton considerably beyond the few days originally intended.

SECOND-SIGHT.

Professor Perty remarks on this subject : " This phenomenon is sporadic in many countries besides Germany and Switzerland, as Dauphiny and the Cevennes, Denmark, Slavonia, Lapland, the Feroe Islands, but is more common and was formerly even endemic in the Highlands of Scotland, the Shetland Islands, and Jutland—thus occurring both in mountainous and plain regions.

"Second-sight may be hereditary, but most frequently it is not. Sometimes the children of parents who had it not possess the gift. On leaving the British Isles where it prevails the seer mostly, but not always, loses the faculty. It is more common in men than in women. It refers chiefly to events, persons, and circumstances that do not interest the seer, who often against his will is impelled to impart his perceptions to the persons they concern, or to those around him, even though it may give them pain. The sight comes on in the midst of any occupation in which the seer may be engaged, and departs as suddenly."

After quoting several instances from various writers, the author adds: "The sight may take a special direction. Prior, in his '*Voyage to the Indian Seas*,' relates that some men in the Isle of France possess the faculty of perceiving vessels that are at a distance of some hundred miles. One very accurately described the time and circumstances of the appearance of a vessel off the coast of Madagascar, where it took up provisions. A young woman whose lover was at sea, and whom she anxiously expected, addressed herself to one of these seers, who informed her the vessel on which he was was at the distance of three days' sail from the island. It arrived on the expiration of this time. A man named Bottineau, of the same island, could state many days beforehand the time of the arrival of ships. Admiral D'Urville mentions a man named Taillopé who could discern vessels 200 and 300 miles distant, but more distinctly when they were within a distance of sixty or a hundred miles. Their picture appeared to him on the horizon as a dark brown cloud, which became more or less perceptible as the vessel approached or receded farther off. When the vessel was visible to ordinary sight on the horizon the picture disappeared to the seer."*—"Die Mystische Erscheinungen der menschlichen Natur."

"Mrs. Gregory (the wife of the late Professor of Chemistry

* "Martin, the author of '*The Western Islands of Scotland*,' regards the phenomena of second-sight as sufficiently proved, especially among the inhabitants of the Island of Skye. He alleges that the gift is usually hereditary; that animals are wont to distinguish at the same time as the seer the apparition which he alone of all human beings present perceives, and to be violently affected by it. He adds that the gift seems endemical, since natives of Skye, noted as seers, if they pass into a distant country lose the power, but recover it as soon as they return to their native land. Scheffer, too, in his '*History of Lapland*,' adduces various examples which he considers as indicating the existence of second-sight among the natives of that country. But it appears to differ in its form from the second-sight of Scotland, and more nearly to approach to somnambulism, for the seer is plunged into a deep sleep or lethargy, during which his prophecies are uttered."—Dale Owen's "*Footfalls on the Boundary of Another World*."

in the University of Edinburgh) possessed the gift of second-sight. The Professor informed me that one morning while at breakfast she saw a large ship on fire, the movements of the crew and passengers, the boats, &c. In a few days came the news of the burning of the Amazon, as seen by her. In a similar manner she saw the landing of the troops in the Crimea; she depicted the appearance of the place where they landed, and the verification came afterwards by the newspapers; and when the *Illustrated News* gave a sketch of the coast all recognised it as tallying with Mrs. Gregory's vision. The same happened at Marshal Arnaud's death—she saw the body with its surroundings. She left her son at Edinburgh, and went to Geneva. While there she saw him ill, &c. A letter came from Edinburgh, 'all well.' When she returned home she taxed the nurse with concealing the illness of the child, stating the time, &c. The nurse acknowledged its truth, and the reason she had for concealing it. Mrs. Gregory saw these visions in her ordinary condition, when busy with her domestic duties."—"The Natural and the Supernatural."

BARON VON REICHENBACH'S OBSERVATIONS.

"If downward passes be made with strong magnets," says Professor Reichenbach, "a certain number of persons will perceive impressions, which are generally agreeable, of coolness or warmth, occasionally of pricking and headache. This occurs not only in females, but sometimes in men in the prime of life, and also very vividly in children.

"Persons who are highly sensitive perceive, according to the degree of their sensitiveness, and to the more or less complete darkness, a smaller or larger luminous appearance of the nature of a moving flame at the poles of strong magnets, when examined in the dark.

"The force of the magnet is not, as hitherto supposed, a single force, but consists of two—one unknown and decidedly distinct, which also resides in crystals. The force is seated in the axes of the crystals; light, visible in the dark to sensitive subjects, is emitted from the poles. The light, which is red, acts on the plate of the daguerrotype, and may be concentrated in the focus of a lens, but has no appreciable warmth. Terrestrial magnetism exerts on sensitive persons, whether healthy or diseased, a peculiar action, strong enough to destroy their comfort—in the case of healthy sensitives, to affect their sleep; in the case of diseased sensitives, to disturb the equilibrium of the mental powers, the circulation, and the functions of the nerves.

"That the magnet has a sensible action on the human

organism is a well-founded fact. About a fourth or a third of the people in this part of Europe are sensible of this influence, which is perceptible in the form of sensations of apparent coolness and warmth, of luminous emanations, &c. Human beings are luminous over nearly the whole surface, but especially in the hands, the palms, the points of the fingers, the eyes, certain parts of the head, the pit of the stomach : the emanation being perceptible to sensitives.

"On a piece of iron being placed in contact with a magnet, or a glass of water placed between the poles of a horse-shoe magnet and thus magnetised, not only could every sensitive patient instantly distinguish it from ordinary water, but when placed in the hands of cataleptic patients immediately after being magnetised it attracted the hand like a magnet ; something, therefore, as in the case of the iron, must have passed from the magnet into the water, and remained in it ; something that is not proper magnetism, which we have no chemical means of arresting or detaining, and the presence of which we cannot recognise by means of our ordinary senses. The same effect resulted from the hand of a physician after having handled a magnet.

"The peculiar force found both in magnets and crystals resides also in the hands, producing the effect of 'passes' in animal magnetism. 'Passes' made with the hand over sensitive persons act on them like passes made with the poles of crystals. Crystals have well-marked north and south poles, the cooler always corresponding to the former, the warmer to the latter."

After recording several instances of subjects being disagreeably affected and their sleep prevented by lying in bed with the head to the north, which inconveniences were removed when the direction in which they lay was changed from north to south, the author adds : "The position from west to east, or transversely to the magnetic meridian, was found to be by far the most disagreeable and injurious of all.

"All these patients now recollected how painful it had been to them to remain for any length of time in church. Roman Catholic churches are built from west to east, so that the congregation fronting the altar are in the position the most objectionable to sensitive persons ; in fact, they often fainted.

"The above observations furnish a key to the numerous errors and contradictions which appear in the whole history of animal magnetism, from Paracelsus and Mesmer down to our own times, which have staggered the soundest heads, and everywhere introduced discord among opinions. For when the same disease was treated magnetically in Vienna, the patient being in the position from north to south ; in Berlin, in that from east to west ; and in Stuttgart, in that

from south to north, different results were obtained in each case, and no agreement between the observations was attainable.

"If the same physician were to treat the same disease magnetically, and the beds of the patients happened to be in different directions, he must necessarily observe widely different effects, and would be confused in his mind, and still more with reference to magnetism as a remedy. Such, in fact, is the melancholy history of magnetism. It has been times innumerable, from the earliest period, employed, and as often again rejected, and now it is hardly ever employed; yet it is a truly wonderful, penetrating, and, it may be said, incomparable means of affording relief in diseases on which hitherto human art has very rarely succeeded. But I confidently hope and expect that this will, in no long time, cease to be the case in the same degree. Henceforth the powerful influence of terrestrial magnetism will be measured and taken into account, and the whole subject of magnetism in a medical point of view will now admit of regular investigation. Progress will be made, and we shall come to understand each other, while the world may at last hope to derive some benefit from the application of these remarkable facts, a result which has been, with justice, long looked for."—"Researches on Magnetism, Electricity, &c., their Relations to the Vital Force." By Baron Von Reichenbach. Translated by Professor Gregory. London, 1850.

Baron Reichenbach's conclusions are corroborated by experiments made by Professor Gregory, the results of which are recorded in the Appendix to his translation, from which I extract two or three instances:—

"A sensitive, a patient just confined in one of the charitable institutions in Edinburgh, a somnambulist, and excessively nervous. Passes were made with weak magnets, and in every particular she described the same sensations (without any questions being put) as the sensitives examined by the author—viz., apparent different temperature from the same end on the upward and downward 'pass,' so that she could instantly tell which pole or 'pass' was employed. The sensations were very vivid and strong, the cooler being pleasant, the warmer unpleasant. Precisely similar results were obtained with several crystals of moderate size. Both magnets and crystals caused twitchings and tendency to spasm.

"Sir Wm. Hamilton showed to another very nervous patient and to her sisters Dr. Gregory's abstract, when they all immediately declared they found in that work the explanation of the fact observed for years, that the patient could never feel tolerably comfortable, or obtain sleep, except when lying in the position from north to south. This lady likewise felt strongly the actions of crystals and magnets, as

described by the author, and in imperfect darkness was able to see light emanate from crystals.

"The nine years old healthy son of a gentleman was called in from the lawn, where he was playing, and shut up in a short passage between two drawing-rooms, which could be tolerably darkened. He held one end of a copper wire ten or twelve feet long, passed through the keyhole. When the other end was placed on one pole of a weak horseshoe magnet, he soon described a warm sensation passing up his arm from the wire. When the end of the wire was immersed in weak nitric acid, the sensation was different. The wire soon felt hot, and after a pause he cried out, 'I see a fire,' and on inquiry, said, 'It was a shining green cloud or smoke.' Of course nothing had been told him of the phenomenon, and he probably never knew what kind of wire he held, and if he did was certainly not aware that copper and its compounds tinge ordinary flame green. This fact was always observed by the author in the odyllic light when copper was used.

"The same boy, in various crystals of rock crystal, gypsum, &c., instantly detected the warm and cool poles in the lines of the crystallographic axis. These were marked, unknown to him, and he was again tried in the dark, and always fixed on the same poles as warm or cold. Similar results took place on other subjects.

"A lady, suffering from aphonia, was observed by her family to move, so as to lie *across* the bed. On the bed being placed in that position, she never changed her place, and felt comfortable. This occurred several years before the Baron's work was published."

EXTRACTS FROM THE ARTICLE "MESMERISM,"
IN "THE OCCULT SCIENCES," BEING PART OF
THE "ENCYCLOPÆDIA METROPOLITANA."

(By the Rev. E. Smedley, M.A., W. Cooke Taylor, LL.D., the
Rev. H. Thompson, M.A., and Elihu Rich, Esq.)

This article, as also that on dreams, was supplied by the last-named writer.

ANTIQUITY AND PROGRESS OF MAGNETISM.—"This power, which has been regarded as a novelty, was exercised in remote antiquity, and was probably the chief art of the magician. Ample proof of this fact is given by Ennemoser. A French writer in the 'Annales du Magnetisme Animal' says: 'Magnetism was duly practised in the temple of Isis, of Osiris, and Serapis. In these temples the priests treated the sick and cured them by magnetic manipulation, or by

other means producing somnambulism.' Ennemoser justly observes that 'Christianity was a very important crisis in the history of magic—in fact, the most important. As the Biblical history of the Old Testament is the seed and the type of all later history, so in the New Testament, for the first time, like the flower unfolding from the bud, is developed a perfect revelation of the truth. But as the fruit is matured from the blossom only by progressive degrees, so too does this maturity in the new history advance forward with a measured step. Religion and morals, art and science, are, it is true, progressing in new and widely-ramifying parties in this latter Christian time, but they are as yet very far from their goal, which is perfection. The same may be said with regard to magnetism, which has yet advanced only so far as the intelligence of those minds which have laboured to comprehend it has *itself* advanced.'

"The power of magnetism, either theoretically or practically, was never wholly unknown. In Asia and China it has probably never ceased to be practised from the remotest antiquity down to the present hour, and in that vast region of population its use has been varied by that of drugs and narcotics. The writings of Avicenna and the annals of Roman Catholic worthies may be consulted; and in English literature the 'Ecclesiastical History' of Bede, who has placed on record many remarkable cures performed some ages before, both by the hand and by prayer. In Bede's time there was little question of philosophy, and it was four or five centuries later before the universities arose. The occult sciences participated in the revival of learning, and the middle age period of magnetism, dreamy and profitless for many good reasons, closes with several great names—Paracelsus, Van Helmont, Cornelius Agrippa, and Kircher.

"The man fated to produce this cloistered wisdom of the elder times upon the busy stage of life was F. A. Mesmer. As a student of medicine he showed great independence of thought, and his favourite books were the almost forgotten labours of the mystics and astrologers. His theory supposed the magnetic element to pervade the entire universe, and to penetrate all bodies, acting in the same relation to the nervous system of all animals as light to the eye. Settled in the Austrian capital as a physician, he attempted to bring his theory into practice as a means of cure; and at last, towards the close of 1773, resorted to the artificial magnet, his coadjutor in these experiments being the Jesuit, Maximilian Hell, Professor of Astronomy. The latter afterwards claimed the priority of discovery, which produced some disagreement between them, and probably had some effect in turning Mesmer from the artificial means to the more exclusive study of 'animal magnetism,' as he finally termed it.

Somnambulism also discovered itself to him while he treated some of his patients with the loadstone, and he may now have surmised that all the divine virtues attributed to its magnetic properties by the ancients were capable of realisation. He occupied 1775 and the following year in travelling through Bavaria and Switzerland, where he effected some remarkable cures both in private circles and in the public hospitals. In the beginning of 1778 he sought a new theatre for the exercise of his art in Paris. Here Mesmer, whose character was not without its weak points, assumed the airs of a magician, with a view to secrecy, and perhaps to greater gain. He published his first treatise on animal magnetism in 1779.* The scenes around his magnetic battery in the meanwhile had drawn the attention of the French Government to his proceedings, and in 1784 the first commission was appointed to examine them. But the whirl of the French Revolution was just now commencing, and magnetism and clairvoyance were presently associated with political and social aims. In fine, Mesmer was obliged to quit France, and after residing some time in England, under a feigned name, he died in his native place, assured of the unobtrusive progress of his doctrines, in 1815.

"Magnetism had been formerly professed in England by Dr. de Mainandue, whose curious lectures date in 1798.

"In 1815 M. Deleuze had written his well-known 'History of Animal Magnetism,' and the turmoil in which this discovery had been involved by the Revolution having subsided, the subject was again open to sober observation. It had also within the last twenty years made the tour of Europe, and some of the most illustrious *savants* and men of letters in Germany had addressed themselves to the investigation. Several distinct schools began to appear in France, the most important of which was under the direction of Puysegur, at Strasburg. The battery and its 'crisis'

* The following are the leading points of his theory: 1. "There is a reciprocal influence (action and reaction) between the planets, the earth, and animated nature. 2. The means of operating this action is a most fine subtle fluid, which penetrates everything, and is capable of receiving and communicating all kinds of motions and impressions. 3. This fluid exercises an immediate action on the nerves, with which it embodies itself, and produces in the human body phenomena similar to those of the loadstone—that is, polarity and inclination. 4. This fluid flows with the greatest rapidity from body to body, acts at a distance, is reflected by the mirror like light, and is strengthened and propagated by sound. 5. There are animated bodies which exercise an action directly opposed to animal magnetism. Their presence alone is capable of destroying the effect of magnetism. 6. By means of animal magnetism we can effect an immediate cure of nervous diseases, and a mediate cure of other disorders; indeed, it explains the action of medicaments, and operates the crisis. 7. The physician can discover by magnetism the nature of the most complicated diseases."

were dispensed with, and the intelligible observation of psychological phenomena was now connected with the physical treatment. In 1825 Deleuze published his 'Practical Instructions,' and such was the urgency of the revived interest in this subject that it was brought under the observation of the Royal Academy of Medicine. In 1826 a new commission was appointed, whose labours extended over five years, when in 1831 their report was drawn up. It was favourable to the practice of magnetism."*

The writer makes the following extract from Deleuze's "Histoire Critique," adding the foot-notes, some of which I subjoin: "When magnetism produces somnambulism, the being who is in this condition acquires a prodigious extension in the faculties of sensation, several of his external organs, generally those of sight and hearing, are inactive, and all the sensations which depend upon them take place internally.† Of this state there is an infinite number of shades and varieties. The somnambulist has his eyes shut; he does not see with his eyes, and he hears better than one who is awake. He sees and hears only those with whom he is in magnetic communication (not an invariable rule). He sees nothing but that at which he intends to look, and he generally looks only at those objects to which his attention is directed by those in magnetic communication with him.‡ He is under the will of his magnetiser in regard to everything that cannot hurt him, and he does not feel contrary to his ideas of justice and truth.§ He feels the will of his magnetiser, he perceives the magnetic fluid, he sees or rather he feels the interior of his body and that of others (provided

* The writer, commenting in a note upon the conclusion of the report, verifying the perception of objects by somnambulists with closed eyes, the eyelids being held down by the fingers, adds: "There has been a large accumulation of experience under this head since the report was published," and he quotes Dr. Moore, who, adverting to the case connected with the Archbishop of Bordeaux, observed: "It is much easier to deny such facts than to account for them; but instances like these are too numerous, and too numerous attested by independent witnesses in different ages and countries, to be very reasonably denied. It is much more rational to believe the facts, consistent as they are to each other, than to conclude, in spite of all evidence, that those who relate them are enthusiasts and simpletons."

† The sensations that depend on the senses are at all times relatively internal.

‡ "M. Deleuze should have said that he only *speaks* of those objects. Our own experience establishes that the clairvoyant is in relation with another world of sentient existences, and if not continually recalled by the magnetiser, becomes intensely interested in them."

§ "Not necessarily so. We constantly hear of clairvoyants who, being treated as oracles, answer every fool according to his folly. In such cases the magnetiser is greatly to blame. An experimenter in magnetising ought to test his own fitness for the office by the *independence* and *distinct intelligence* of his patient."

that he touch them); but he commonly observes only those parts of it which are not in their natural state, and which, therefore, disturb the harmony of the whole.* He recovers the recollection of things which, when awake, he had forgotten. He has prophetic visions and sensations, which may be erroneous in some circumstances, and which are limited in their extent. He expresses himself with astonishing facility. He is not free from vanity.† He becomes more perfect for a certain time of his own accord, if guided wisely; he wanders when he is ill-directed.‡ When he returns to the natural state, he entirely loses the recollection of all the sensations and ideas which he had had in the state of somnambulism, as if the somnambulist and the waking man were two different beings.§

PRACTICE OF MESMERISM AND CLAIRVOYANCE.—“The recommendation (report) that *physicians* only should practise or superintend the use of mesmerism was sufficiently modest, coming as it did from a body who had these doctrines forced upon them by public opinion; of course, the Church will eventually recognise the higher facts of clairvoyance, and then it will be very proper that only benefited clergymen should assume the direction of them. We do not think indeed that magnetism should be practised *by* all or *before* all. We are too painfully conscious of the abuses to which it is exposed, and of the more subtle injuries that may result from such personal contact. Certainly, the true magnetism is not a physical, but a mental and religious power, acting, however, by physical causes. The real power is *the will*, because the will is the momentary gift of the love of God, and it works with His love when the religious principle is recognised, but otherwise in favour of self-love and self-gratification. The injury done by separating the religious spirit from the magnetic art is incalculable, for it originates in principle all that is properly called the ‘black magic’ of the middle ages. Magnetism is a sacred power, which ought to have but one end, as it can have but one

* Simply because the attention is generally called to such parts for particular reasons.

† Nor from any other human passion.

‡ What then becomes of the former assertion concerning the subjection of the patient to the will of the magnetiser? The saving clause, which provides that the former does not feel it contrary to his ideas of justice and truth, is of very little value, if the patient is uninformed in such ideas. The magnetiser, in short, puts himself in the most responsible of all situations, and much unaffected charity, much self-denial, ought to mark his character.

§ This is commonly the case, but it is not an invariable condition of the magnetic sleep. There is evidence of a twofold memory, the inner or deeper having a distinct activity, which may be exercised concurrently with the outer, or not.

first origin—the elevation of the human race out of their present miseries, spiritual, moral, and physical. The patient is highly sensitive to impressions from the operator, especially to those which flow out spontaneously from the moral ground of his being; and though they may not be felt at the time, they are beyond doubt *received* as distinctly and more indelibly than the at first invisible image of the daguerrotype, and a slight cause, at some later period, may bring them into manifest existence.

“The same remarks apply, if possible, with greater force to the development of psychological phenomena by magnetism. We have seen performances that were truly diabolical in character and purpose.

“Magnetism and somnambulism are, therefore, like any other powerful agency, capable of being applied to good or bad purposes, hence the greater need of legislative regulation of the practice.”

The writer terminates the article with the following extract from Mr. Colquhoun (“History of Magic”) on the traditional knowledge of the experience of the phenomena of clairvoyance, spiritual sleep, and other related subjects: “According to the code of Menu, the three states of the soul in this world are the waking state, the state of sleep and dreaming, and the ecstatic state. The state of waking in the external sensible world affords no true knowledge of things. Ignorance and illusion predominate in consequence of external contemplation and the influence of the animal passions. This, therefore, is a state of darkness. In sleep and dreaming the solar influence is manifested in phantasms. This state may be compared to the twilight. The ecstatic sleep first develops the light of true knowledge, and the real internal waking state presents a contemplative view of objects inaccessible to the ordinary natural sight. The internal eye of the soul is opened, and the sight is no longer sensual and confused; but there is a clear-seeing (clairvoyance), an accurate seeing, a thorough seeing of the whole magic circle from the circumference to the centre. This ecstatic sleep, however, has different gradations of internal wakefulness and lucidity.

“Here then we have a pretty accurate description of the somnambulism of the modern magnetists, nearly in their own language, from the lower state of ‘sleep-waking’ to the higher ‘clairvoyance.’”

TRANSPPOSITION OF THE SENSES.

Dr. Petetin’s work bears the title of “De l’Electricité Animale;” and his patients who manifested the phenomena he has recorded were regarded as cataleptic. Catalepsy,

however, is an extremely rare affection ; and as the effects of animal magnetism were but little generally known at that time, the subjects were doubtless in the state of magnetic catalepsy and clairvoyance. As the experimenter was aware of the nature of the substances with which the trials were made, it is doubtful whether the results were not referrible to thought-reading, and to the community of feeling so frequently observed to exist between lucid somnambulists and their magnetisers, or persons temporarily put *en rapport* with them, rather than to a transposition of the senses, such as is sometimes met with, as is confirmed by the following :—

The Count de Gasparin, referring to trials made on Mr. Petetin's subject, remarks : " He brought pieces of various edible substances separately wrapped up in paper, and placed them singly upon the stomach of the somnambulist, who named them all. She correctly designated cards, and the position of the hands of a watch" (purposely altered and placed on the same region). " On another occasion," says M. Petetin, " I pressed my hand upon the stomach of the patient, who, without any hesitation said : ' I see through your hand an ancient medal.' Her sister-in-law enclosed in a brown semi-transparent *bonbon* box a folded paper, and gave me the box behind her sister's chair. Holding it in my closed hand, which I placed upon her epigastrium, the cataleptic said, ' I see a box in your hand, and in the box a letter addressed to me.' I opened the box, and drew out a letter, folded up, and addressed to the patient, with the post-mark from Geneva.

" The next day, before going out, I put a little letter on the upper part of my breast, which I covered up with my cloak. On coming in to see the patient I opened the cloak, so as to expose the upper part of my dress ; when she said, ' How long, Doctor, has it been the fashion to carry letters on the breast ? ' ' You may be mistaken, madam,' I replied. ' No, I am certain of what I say ; you have there a letter which is not larger than this ;' and she specified exactly the size and the place where it was. ' If I were not discreet,' she added, ' I might tell you its contents ; but to prove to you that I have really read it, there are only two lines and a-half of very fine writing.' On the note being opened, every one present saw that there were only two and a-half lines, in very small writing. A friend of the family drew from his pocket a purse, which he placed on my breast, and covered it over with my waistcoat. The patient exclaimed, ' Doctor, there is now on your breast the purse of M. B. It contains so many louis (stating the number) on one side, and some silver on the other. I will tell each person present what there is most remarkable in their pockets.' She commenced with her sister-in-law, and told her that the most interesting

thing in her pocket was a letter. She then passed on to the others, and specified the contents of our pockets with the same exactness." ("Les Tables Tournantes.")

With reference to the phenomena manifested by the magnetised patients of Dr. Despine, of Aix-les-Bains, the author of a recent work observes: "One is a patient who sees, hears, and smells by means of the fingers and toes; another reads with the finger ten whole pages with great readiness; chooses from out of a packet of more than thirty letters the one which it was wished she should select; writes, corrects, and copies letters, word for word, with her right hand while reading them with her left elbow, notwithstanding a thick pasteboard completely hid the objects from her eyes. The same perceptions were exhibited through the medium of the epigastrium, the soles of the feet, and other parts of the body; nevertheless, she always referred the visual perception of objects to the eye, smell to the nostrils, though she smelt with the finger-ends; and when reading by the palm of her hand, she rubbed here eyes to see more clearly."*—"Mesmer et le Magnétisme Animal," par Ernest Bersot, 1864.

Professor Perty records the following instance of transposition of the senses (p. 187): "A boy, who likewise possessed the power of distant sight, could discern objects by means of the tips of his fingers, his lower lip, and at length by almost all the parts of his body. He distinguished by his fingers objects when they were two fingers' length distant, so that his knowledge of them could not be referred to touch. He described pictures and cards, read large writing by the tips of his toes through coarse woollen stockings. With his finger outstretched from the window he saw by its means all that was going on in the street, and described men and animals that were passing beneath, which he could not see with his eyes, for his head remained behind the window. He likewise recognised, though with difficulty, objects when placed with his back to the window and his finger was pointed to the street. He could see nothing in the dark.

"In 'Thompson's Journal' is recorded the case of a blind man in Liverpool, the surface of whose skin seemed to be all *retina*. Haller mentions the case of a man who seemed to hear by the surface of the body. Schenk relates the case of a man who after a badly-healed wound of the eyes saw by both nostrils. Smetius also mentions a peasant boy who,

* The same author further remarks, "Bertrand saw as many as sixty most severe attacks predicted by a somnambulist, both as respects their commencement and termination, to the precise minute; and also an accession of delirium forty-eight hours beforehand, which occurred at the time specified."

after losing both his eyes, saw everything with his nose. Van Herr also records an analogous case."

These men Professor Perty considers were in the somnambulist state—though if such were the case, this state could not fail to have been observed; and would, doubtless, have been recorded—which, he adds, "was unknown to those observers of a former time, and the phenomenon is referrible to the so-called transposition of the senses."

EXTRACTS FROM THE "LIFE OF DUNCAN CAMPBELL," IN VOL. 19 OF DANIEL DEFOE'S WORKS.

Duncan's father having been cast on the coast of Lapland, there married a person of consideration, who inherited from all her ancestors (who had possessed it from time immemorial) the gift of second-sight, "to a greater degree," says Mr. Campbell in a letter to his father, "than ever I knew any of our countrywomen or countrymen. One day this last week," he adds, "my wife distracted me between the extremes of joy and sorrow. She told me that I should shortly see you, and that my coming son (the child with which she was then *enceinte*, whose sex she had predicted) would grow to be one of the most remarkable men in England and Scotland, for his power of foresight; but that I should soon lose her, and meet with difficulties in my own country in the same manner as my father (meaning you, Sir) had done before me, and on the same account—viz., civil broils and intestine wars in Scotland."*

Of Campbell's childhood, his biographer says: "Our young prophet, who had taught most of his little companions to converse with him by finger, was at the head of every little pastime and game they played at. The boys, by hearing that he foretold other things, used to consult him when they made their little matches, who should get the victory. He used commonly to leave these trifles undecided, but if ever he gave his opinion, the end always answered his prediction." It appears also that he was at that time pretty generally consulted. "The little chalked circle where he was diverting himself with his playfellows near the Cross at Edinburgh was frequented with as much solicitation and as much credit as the trips of Apollo was at Delphos in ancient times.

* Mr. Campbell's death was occasioned by his taking part in the rebellion of the Duke of Argyle, whose clansman he was. "Everything the Lapland lady had predicted so long before," says the historian, "being thus come to pass, we may less admire the wonders performed by her son, when we consider this faculty of divination to be so derived to him from her, and grown as it were hereditary."

"The most unexceptionable mistress that teaches these things to be in nature," the author remarks, "is experience. If we had very many people gifted in this way, the extraordinary thing would have become ordinary, and therefore I cannot help wondering that it should be so ordinary a thing for wise men themselves to wonder too much at things because they are extraordinary, and suspect them as frauds because they are uncommon.

"There has been scarcely any period of time in which some person of this prophetic class has not existed, and has not been consulted by the greatest of men, and their predictions found in the long run to come true; ignorant men always rise to their belief of them by experience, and the the most learned men submit their great opinions to experience."

After his coming to London to take up the profession of a predictor, "the first remarkable thing I knew him do in London," says his biographer, "being in this splendid company, where there were so many undoubted witnesses of quality, too, that had ocular proof of his predictions, was in the year 1698.

"The mother of a beautiful young lady, to be satisfied of his talent, before she asked any more questions, asked him in writing if he knew her daughter's name, and who she was? After a little ruminating and pondering upon the matter, and taking an exact view of the beauty, he wrote down her name; told Mrs. W. that she was her daughter, and that her father was a doctor. Convinced by his so readily telling the name and quality of persons he had never seen in his lifetime that fame had not given a false character to his capacity, she proceeded in her questions as to her future fortune. He gazed afresh at her eagerly for some time, and his countenance seemed to be ruffled with abundance of disturbance and perplexity. At length, after having a long debate within himself, he took the pen and wrote that he begged to be excused. After many struggles to avoid it, and as many instances made to him both by mother and daughter for his discovery of prescience in this point, he complied with very great difficulty." He predicted that her beauty would be destroyed by the small-pox, to which she would fall a victim. His prediction was verified, and the mother soon after died from grief.

"Mrs. Irwin (the landlady of the tavern where this meeting took place), who was in a prosperous way of life, brought in her three pretty children, and presenting one to Campbell, smiling, wrote the question in general terms, 'Is this boy to be happy or unhappy?' A melancholy look once more overspread the countenance of the predictor, and he seemed to regret being asked a question to which, by his

talent of foreseeing, he was compelled to give so unwelcome an answer. He at last wrote down that great and unexpected accidents would involve the whole family in new calamities; that the son she asked about would have the bitterest task of hardship to go through; he would be basely and maliciously brought to an untimely end by some mortal enemy or other; but she would never see it, for it would happen some years after she had departed from the world. This melancholy account closed up the book of predictions for that day, and put a sad stop to all the projected mirth and curiosity. In a few words, the event thus answered the prediction; poor Mrs. Irwin, by strange accidents, decayed in the world, and dying poor, her sons were forced to be put out apprentices to small trades, and the son whom the above-mentioned prediction concerned was, for stealing a cheese, severely prosecuted at the Old Bailey, and on Wednesday, the 23rd December, 1713, was hanged at Tyburn."

After relating several other predictions which were verified, the biographer remarks: "The fame which Mr. Duncan Campbell got by the foregoing, and several other predictions of the like kind, was become very large and extensive, and had spread itself into the remotest corners of the metropolis. The squares rang with it, it was whispered from one house to another, through the most magnificent streets where persons of quality and distinction reside; it caught every house in the city, like the news of stock from Exchange-alley; it was the chat of the tea-table, and the town was full of it.

"A lady of distinction, whose name shall be concealed, came with two or three of her special friends, who took her for the most merry, innocent, spotless virgin upon earth. She having rallied Mr. Campbell with several frivolous questions, doubting his capacity, and vexing and teasing him with gay impertinences beyond all patience, was by him told that he did not take fees in his profession to be made a jest of like a common fortune-teller, but to do a real good to those who consulted him as far as he was able by his predictions; that he was treated with more respect by persons of higher condition than she was, and so offered her guinea back again with a bow and a smile. She affected appearing grave, and told him she would be serious for the future, and asked him to set down her name, which she had neglected before, to ask other questions which were nothing to the purpose. He pausing a little longer than ordinary about it, she returned to her former uncivil merriment and ungallant raillery. She repeated to him, as fast as she could write them on three or four scraps of paper, the same words—viz., that he could not tell her name, nor whether she was maid, wife, or widow; and laughed as if she would split her sides, triumphing to the rest of her companions over his ignorance

and her own wit, as if she had posed him and put him to an entire stand. But see what this overweening opinion of security ended in. The man of the second-sight was not to be easily baffled. Vexed at being so disturbed, and coming out of his brown study, he reaches the paper and begins to write. Now it was the lady's turn to suffer; she had deserved hearty punishment, and it came to her hands with the note. She read it, and swooning away, dropped from her chair. The whole room was in a bustle, and I, who was in the outward chamber, ran in. While Mr. Campbell was sprinkling water in her face, a lady snatched up the note to read it, at which he seemed mightily displeased. I therefore, who understood his signs, recovered it out of her hands by stratagem, and ran to burn it, but first satisfied my curiosity by reading it—a curiosity raised too high by so particular an adventure. The contents of it were: 'Madam, since you provoke me, your name is ——. You are no widow, you are no wife, and yet you are no maid. You have a child at nurse at such a place, by such a gentleman, and you were brought to bed in Leicestershire.' The lady, convinced by this answer of his strange and mysterious power, and pleased with his civility in endeavouring to conceal from others the secret after so many repeated provocations, though she showed great disorder for the day, became one of his constant attenders for some time afterwards, and would not take any step in her affairs without his advice, which she has often said since she found very much to her advantage. In fine, she was a thorough convert and a votary of his."

The following is an extract from a letter that appeared in the *Spectator* at that time: "About two years ago I was called upon by the younger part of a family related to me to visit Mr. Campbell, the dumb man, for they told me that was what chiefly brought them to me, having heard wonders of him in Essex. I, who always wanted faith in such matters, was not easily persuaded to go, but lest they should take it ill, I went with them, when, to my own surprise, Mr. Campbell related all their past life. Our names, though he had never heard of us before, and which we endeavoured to conceal, were as familiar to him as to ourselves. Being impatient to know my fortune, he told me, after his manner, that in a year and nine months I should fall ill of a fever, be given over by the physicians, and with much difficulty recover; that when I took the air afterwards I should be addressed by a young gentleman of plentiful fortune, good sense, and a generous spirit. Mr. Spectator, all he said is come pass, and I am the happiest woman in Kent."

"In the year 1810 a gentlewoman lost about six pounds' worth of Flanders lace, and as it was a present made to her

by her husband, she was concerned as much as if it had been twenty times the value. A lady of her acquaintance coming to visit her, she unfolded in discourse this disaster. The lady, smiling, replied with the question, 'Did you never hear of Mr. Duncan Campbell? It is but making your application to him; things that are lost are immediately found; the power of his knowledge exceeds even the power of the laws: they but restrain and frighten and punish robbers, but he makes thieves expiate their guilt by the more virtuous way of restoring the goods they have stolen.' 'Madam,' rejoined the losing gentlewoman, 'you smile when you tell me this.'—'What makes me smile,' said the lady, 'when I speak of it or think of it, is the address and peculiarity of this man's talent in helping one to such things; but, without the least jest, I assure you that I know by experience those things come within the compass of his knowledge; and I must seriously tell you, for your further satisfaction, that he has helped me and several of my friends to the finding again things lost which were of great value.'

"No sooner was this gentlewoman convinced, but she was eager for the trial, and solicited her friend to conduct her to Mr. Campbell, whom they luckily found within. The ladies had not been long seated before he wrote down the name of this new client, Mrs. Saxon, who then propounded to him the question about the lace. He paused but a very little while upon the matter before he described the person who took it, and satisfied her that in two or three days she would be mistress of her lace again, and find it in some book, or corner of her room. She was very contentedly going away, when Mr. Campbell very kindly stopped her, and signified to her that he had something of more importance to reveal to her. The paper he then delivered to her contained the following account: 'As for the loss of a bit of lace, it is a mere trifle; you have lost many hundreds of pounds, which your aunt (naming her name) left you, but you are bubbled out of that large sum; for, while you were artfully required downstairs about some pretended business or other, one Mr. H. H—n conveyed your aunt's will out of her desk, and several other things of value.' Then writing down the names of all the persons concerned, which put Mrs. Saxon in great consternation, he concluded this paper with bidding her go home with a contented mind, she should find her lace in a few days, and as she found that prediction prove true, she should afterwards come and consult him about the rest.

"When she came home she rifled and ransacked every corner, but no lace was to be met with; all the next day she hunted for it in like manner, but to no purpose; the third day her curiosity abated, she gave over the hopes of

it, and took the prediction as a vain delusion. That very day, however, when she least dreamt of it, she lighted on it by accident and surprise. She ran with it immediately to her husband, told him of the loss of it, and the whole story of her having been to Mr. Campbell's about it, and begged him to accompany her there to consult respecting what he had told her of more considerable affairs. He would fain have laughed her out of that opinion, but the end was she persuaded him to go to the oracle.

"To Mr. Campbell's they accordingly came, and he saluted Mr. Saxon with the assurance that there was in Kent a little country house, with some land appertaining to it; that it was his, in right of his wife; that he had the house, as it were, before his eyes; that though he had never been near the place where it stood, he had seen it figuratively, as if in exact painting; that particularly it had four green trees before the door, from whence he was positive that if Mr. Saxon went with him in quest of it, he should find it out.

"They accordingly rode to Kent; and when at Sevenoaks (the place which Campbell described), on coming out of the church-yard, Mr. Campbell makes a full stop, and pointing to a house, he pulls out of his pocket pencil and paper, and notes down, 'This is the house my vision presented to me, I am sure it is the same.'

"Next day, being Monday, they sent for an attorney of the place, to find out who the house belonged to, but by all the inquiry that could be made, nobody could find it out for a long time; but at last it came to light; and appeared to be justly to a tittle as Mr. Campbell had predicted. The event of this journey procured Mr. Saxon a great insight, upon inquiry, into several affairs belonging to him; and he is now engaged in a Chancery suit to do himself justice, and is in a fair way of recovering great sums of money, which, without consultation with the dumb gentleman, he had, in all likelihood, never dreamt of."

There is no doubt that Campbell was by hereditary disposition a natural clairvoyant and thought-reader, which enabled him to write down the names, and state circumstances connected with the parties who came to consult him, to which was superadded, in many instances, the power of predicting events relating to them, of which there are numerous examples in ancient and modern times. With respect to his powers, as is the case with magnetic and other clairvoyants, we are told that they were in some cases not so speedily manifested as in others. "There is," says Campbell's biographer, "a vast deal of difference; some he can tell in a minute or two with ease, some not in less than four or five hours and great trouble." And he observes with reference to one particular case, where Campbell's perplexity

afforded his consulters a subject of mirth : " However, after two hours' hard sweat and labour, and viewing the face in different shades and lights, he undeceived them with regard to his capacity. He wrote down that Adeodata's real name was Amanda, as being the natural daughter of Amandus, (she being ignorant of her real parentage, and having been passed off by this gentleman on his wife and others as the daughter of a deceased friend whom he adopted). The ladies were surprised at the discovery ; and Amandus, when he was called in, owing it as a truth, his wife applauded the curious way of her coming by such a discovery, when Adeodata was just marriageable, took a liking to her as if her own daughter ; and everything ended with profit, mirth, and cheerfulness."

After making several quotations from distinguished writers, the biographer remarks : " Thus the reader sees what great authorities may be produced to prove that wonderful and true predictions have been delivered by persons gifted with the second-sight. The most learned men in almost all nations, the most celebrated and authentic historians, and some divines in England, persons of all ranks from the highest to the lowest in Scotland, all these have unanimously asserted, repeated, and confirmed to us, that there have been at all times, and in many different nations, and that still there are persons who, possessed with a gift of second-sight, predict things that wonderfully come to pass ; and who seem to merit very little less than the name of prophets for their miraculous discoveries."*

Schlegel, in his " *Philosophy of Life* " (Bohn's Edition),

* D'Israeli, in his " *Curiosities of Literature*," remarks, under the head of " *Prediction* : " " Knox, the reformer, possessed an extraordinary degree of this awful prophetic confidence. He appears to have predicted several remarkable events, and the fates of some persons. Condemned to a galley at Rochelle, he predicted that within two or three years he should preach the Gospel at St. Giles's, in Edinburgh—an improbable event, which happened. Other striking predictions, of the deaths of Thomas Maitland, of Kirkaldy of Grange, and the warning he solemnly gave to the Regent Murray not to go to Linlithgow, where he was assassinated, occasioned a barbarous people to imagine that the prophet Knox had received an immediate communication from heaven. A Spanish friar and almanack-maker predicted in clear and precise words the death of Henry IV. of France. Some of the king's friends had the almanack laid before him. That high-spirited monarch thanked them for their solicitude, but utterly slighted the prediction. The event occurred.

" The high destinies of the Empress Josephine were predicted to her when young, in the Isle of France, by an old negress ; and when, as the wife of Eugene Beauharnais, she was in the prison of the Conciergerie, and on the point of being brought before the Revolutionary Tribunal to be condemned to death (which was prevented by the fall of Robespierre the same day), she had still such faith in the verification of the remainder of the prediction—the former part having occurred as

remarks, with reference to this subject : "Numberless are the instances of such forebodings (among which we must reckon also the significant vision or dream), recorded of all times, countries, and spheres of life. The fact cannot be denied, as, indeed, it is not even attempted by any unprejudiced and profound observer of the present day. But now if such an immediate feeling of invisible light and life does freely develop itself as an indubitable faculty, and a perfectly distinct state of consciousness ; then, assuredly, we have herein a new organ of perception and a new natural sense. Though not, indeed, more infallible than any other of the senses, it may, nevertheless, be the source of very remarkable phenomena, which perhaps above all others require investigation, in order that their distinctive character may be precisely and accurately determined." He further observes : "Generally in those early ages of the world, man possessed many higher energies and living powers in and over nature, which subsequently were entirely withdrawn from him ; or which in later times formed singular exceptions to man's ordinary endowments."

Again, "If any wonderful phenomena in any way resembling thereto be now found, they only form so many remarkable exceptions." (Page 268.)

CLAIRVOYANCE.

A well-known solicitor, who has written an interesting work on spirit manifestations, and cognate subjects, records the following instance : "On Monday morning I received a letter from a town in Bedfordshire, written by my brother-in-law, whom I had not seen for some time, stating that he would be obliged if I would answer the questions in the letter. The first was, 'On Saturday night were you suffering much from headache?' and the second, 'Are you suffering from boils?' A medical friend was standing near ; I handed to him the letter, and said, 'It is very strange, I hardly have had a headache since I joined the temperance society when a youth, but on Saturday night I had one so severe that it reminded me of those I had when I was accustomed to take my 'toddy;' and, as to boils, frankly, I

announced to her—that she was in high spirits, and told her friends that she would be Empress of Erance ; which led them to look upon her as deranged. The details of this case are recorded in the 'History of Europe,' by Sir A. Alison, who states in a foot-note that he heard this prophecy in 1801, long before Napoleon's elevation to the throne, from the late Countess of Bath, and the late Countess of Auerum, who were educated in the same convent as Josephine, and had repeatedly heard her mention the circumstance in early youth." (Chapter XX.)

have them—I never had them before.’ I replied to the letter, stating as above, and in a day or two had a reply to the following effect : ‘ There is a girl here, sixteen years of age, who has been mesmerised by a person I know, in consequence of a lecture on that subject in the town, and she has turned out clairvoyant. On Saturday she was put into the sleep, and she told us about different persons, their characters and habits, and what they were doing, though they were miles away. I thought I would send her to see you ; she answered, ‘ Yes, I see him.’ She then described you exactly, your appearance, habits, and the furniture in your room. I then asked, ‘ Do you see anything particular ? ’ ‘ Yes ; he is suffering from a severe headache.’ ‘ Anything else ? ’ ‘ Yes, he is suffering from boils ; he is taking a little medicine ; but it will be of no use unless he gets the cause removed.’ ‘ What is the cause ? ’ After a pause she said, ‘ There are drains under his office, and the smells are so strong that they have corrupted his blood.’

“ I need not inform the reader of my surprise. I knew there were bad smells, but supposed they proceeded from bad drainage in my dwelling-house which adjoined. The floor of the office was taken up, and there was exposed an open drain. The soil had got stopped, and the mass of putrefaction was almost solid. All was removed ; the smell ceased, and I recovered.”

This author adds his testimony as to the curative powers of mesmerism. His daughter, fourteen years of age, was, at the age of eight months, ricketty ; the spine being greatly bent. “ Under the advice of a celebrated orthopædist, she was strapped down to ‘ a kind of butcher’s tray.’ She was also subject to daily fits ; till at last, some twelve months later, when they had reached about twenty daily, the ordinary medical attendant plainly stated that he had tried everything, and could do no more ; that he expected death daily, but that if she lived she would be an idiot. Mesmerism was had recourse to, and in about five minutes after the first ‘ passes ’ the child seemed soothed, the fits rapidly ceased ; and after about five weeks’ mesmerism twice a-day the cure was effected ; strength was gained ; the spine gradually straightened ; the butcher’s tray had long before been found useless, and cast aside, and the patient became strong and active, both physically and mentally.

“ Another daughter, æt. 10, had from her birth been affected with a sudden pain at the top of the spine ; and when about four years old, in the midst of play would almost daily come running in, with tears in her eyes, saying, ‘ Oh, my neck ! ’ ‘ Passes ’ daily made from the head to the middle of the back, for ten minutes, for about a fortnight, procured the removal of the complaint.

"I have also been a looker on, while others have successfully operated for diseased liver, lungs, tic-douloureux, &c. ; and, as the operators were personal friends of mine, engaged in business, but who benevolently set apart a portion of their morning and evening to relieve their afflicted acquaintances, no charge of quackery and imposture can stand and front them."*

M. de Mirville says, respecting the antiquity of animal magnetism and table-turning : "The Abbé Vienot, a missionary in the province of Sy-Tchenen, in the east of Thibet, wrote to a distinguished ecclesiastic of my acquaintance as follows : 'Animal magnetism has been known here for many centuries ; which proves that Mesmer was not its inventor. It is the same as regards table-turning. The tables can even write with either a pen or pencil, that is attached perpendicularly to one of their feet. I therefore think that all these sorceries have passed from the East into Europe.' ("Des Esprits et de leurs Manifestations diverses." Vol. iii., p. 277.)

"The best proof that our good missionary speaks the truth (adds the author) is, that we read in the 'Annales des Voyages' for 1829, vol. xliii., p. 363 : The person who has the intention to obtain the appearance of a *seer*, prepares two tables, and spreads upon them a white powder ; he then procures a straight piece of stick, of which he makes a pencil, and a horizontal rule to hold the table well. Then under the direction of the invisible spirit, he seeks for a little boy who neither knows to read or write, in order to guide the pencil as directed by the spirit. When the time has come, if the spirit consents to manifest itself, the pencil which the child holds begins to move in an *irresistible* manner, and writes answers either in prose or verse. No female can be present on these occasions." (Extracted from the *Canton Register*.)

The following instances of clairvoyance are related in M. de Mirville's work :—

"My father, in his youth, while playing at quoits with several officers of his regiment, saw one of them stop suddenly, and heard him exclaim, 'Oh, God !' my father has just broken his thigh in leaping over a barrier in America.' Three months afterwards this announcement was completely verified."

"The Abbé-almoner of one of the great colleges of Paris, stated to me that a young religious lady, a relation of his, saw, at a distance of sixty leagues, her mother die suddenly ; heard her calling her, and expressing her regret at not being able to embrace her. She got up, awakened the family,

* "Apparitional Man ; or, The Natural and the Supernatural." By John Jones, of Peckham. London : Baillière.

and, sobbing, told them that her mother had just died. Nobody believed her until the arrival of the courier two days afterwards ; when it was found that the circumstances had occurred just as she had stated.

"So true is it that hereditary tendencies are everywhere met with, that this same lady (the mother) had presented the same phenomenon. Being in Lorraine, she started up one night from her sleep, and declared that her son, who was in Paris, had been stabbed, and thrown into the river. They wrote to Paris, and the authorities found the body in the place designated, and having in it the fatal wound."

PREVISION.

It is stated in the "Autobiography of Goethe," respecting Goethe's maternal grandfather: "The reverence we entertained for this venerable old man was raised to the highest degree by a conviction that he possessed the gift of prophecy. It is true he revealed himself to no one distinctly and minutely, except to my grandmother, yet we were all aware that he was informed of what was going to happen by significant dreams. He assured his wife, for instance, at a time when he was still a junior councillor, that on the first vacancy he would obtain the place of the *schöffen*; and soon afterwards, when one of those officers died of apoplexy, my grandfather gave orders that his house should be quietly got ready prepared on the day of electing and balloting, to receive his guests and congratulators. Sure enough the decisive gold ball was in his favour. He confided to his wife that in his dream he had seen himself in the ordinary assembly of councilmen, when all went on as usual. Suddenly the late *schöff* rose from his seat, descended the steps, and pressed him in the most complimentary manner to take the vacant place, and then departed by the door."

After relating other instances, the narrative continues: "It is worthy of note also that persons who showed no signs of prophetic insight at other times, acquired it for the moment while in his presence, and by means of some sensible evidence presentiments of diseases or deaths which were then occurring in distant places. But no such gift has been transmitted to his children."

The following instances of clairvoyant prevision during sleep are related in the notes appended to Dr. Binns's "Anatomy of Sleep:" "In 1768 my father, Matthew Talbot, of Castle Talbot, County Wexford, was much surprised at the recurrence of a dream three several times during the same night, which caused him to repeat the whole circumstance to his lady the following morning. He dreamed that he had arisen

as usual, and descended to his library, the morning being hazy. He then seated himself at his secretaire to write, when happening to look up a long avenue of trees opposite the window, he perceived a man in a blue jacket, mounted on a white horse, coming towards the house. My father arose, and opened the window. The man, advancing, presented him with a roll of papers, and told him they were invoices of a vessel which had been wrecked, and had drifted in during the night on his son-in-law's (Lord Mountmorris's) estates, close by, and signed, 'Bell and Stephenson.' My father's attention was only called to the dream from its frequent recurrence; but when he found himself seated at his desk on the misty morning, and beheld the identical person whom he had seen in his dream in the blue coat, riding on the grey horse, he felt surprised, and opening the window, waited the man's approach. He immediately rode up, and drawing from his pocket a packet of papers, gave them to my father, stating that they were invoices belonging to an American vessel which had been wrecked, and drifted in upon his lordship's estate; that there was no person on board to lay claim to the wreck, but that the invoices were signed, 'Stephenson and Bell.' I assure you, my dear Sir, that the above is most faithfully given, and actually occurred; but it is not more extraordinary than other examples of the prophetic powers of the mind or soul in sleep which I have frequently heard related."—WILLIAM TALBOT.—Alton Towers, October 23, 1862."

"Lady Nuneham, when on a visit at Earl Harcourt's, mentioned to her husband at the breakfast-table that she was very unhappy from having had a horrid dream, and earnestly wished to narrate it. He laughed at her, and declined it, and the conversation was interrupted by his father (Earl Harcourt) coming in, and the son and daughter-in-law did not see each other again till dinner-time. They waited some time, and Lord H., who was always very punctual, did not appear. His son expressed surprise, and asked one of the servants if he knew where he was. Upon which Lady Nuneham exclaimed, 'Look in the well,' and fainted away. Lord Harcourt was found in the well, with his dog lying at his feet, as she had seen in her dream; and it was supposed that, in endeavouring to save the life of his dog, he had lost his own."

It is stated in a recent work that "a farmer's wife dreamed that she met a funeral, and from the coffin blood flowed upon the ground. The bearers placed it at her feet, opened the lid, and exhibited her husband murdered. She awoke in great terror. But here follows the incomprehensible part of the narrative. Her husband entertained an idiot cousin in the house, and he in doggerel rhyme repeated the very

same dream to a gossip, to whom the farmer's wife had related hers. That very night the farmer was murdered, and the next morning the poor idiot, to the horror of all, exclaimed, 'Ulick (the farmer's name) is kilt. Shamus Dhu More kilt him, and buried him in the new ditch at the back of the garden. I dreamt it all last night.' Search was made at the spot indicated, and the body was found with the skull nearly cleft in two. In the meanwhile, More absconded and enlisted, but was afterwards arrested, confessed his crime, and was executed."—"Literature and Curiosities of Dreams." By F. Seafeld. London, 1865.

The following observations are quoted in the same work from "Blackwood's Magazine" (1840): "There are in everybody's mouth so many instances of the discovery of a murder by dreams that it is difficult to know whose to choose. It was stated at the time (in this magazine) that Corder's murder of his wife was found out by a dream (of her mother), in which the very place where the body was deposited was seen. You must recollect the whole vision in a dream of the murder of Mr. Percival (Chancellor of the Exchequer), at a distance of more than 150 miles from the scene, in which the faces of Bellingham and his victim were distinctly portrayed.* A dreamer, on whose veracity I place great reliance, was engaged in a China manufactory at Swansea. He dreamed that he saw a man drowning in one of their pools. He dreamed the same a second time, and a third time, and then could not resist making an effort to satisfy himself that it was not so. He got up, went to the spot, and found the man drowned. But have we not authority for dreams that we cannot question? (The dreams of Jacob, of Joseph, of Pharaoh respecting the fat and lean kine; of Pilate's wife, of Cæsar's wife, &c.) Then comes the question, Are appearances dreams, imaginary visions, or are they, however inexplicable the mode, the actual spiritual appearance of the persons whose images they bear? I cannot but think it less a matter of astonishment that the spirits of those who have existed should assume form and appearance than that, as in dreams and the like, 'coming events cast their shadows before.'"

PREDICTIONS OF MADMOISELLE LENORMAND.—"Madlle. Lenormand predicted truly of many persons and events.

* The details of this clairvoyant prevision, given in Abercrombie's work on the "Intellectual Powers," are quoted further on. We see that the dreamer related the dream to his family, and wished to go to London to warn Mr. Percival, but was dissuaded from so doing. When afterwards in London, he recognised the scene—the lobby of the House of Commons—as he had seen it, and also the murderer and murdered man, even to the particular dresses and the brass buttons on Bellingham's coat, as represented in the print-shops.

When a young girl in a convent she was asked who would be the successor of the deposed abbess; she replied that the king, refusing all applications, would appoint a lady from Picardy. She was laughed at, but eighteen months later the prophecy was fulfilled. In 1789 she prophesied the overthrowing of the French throne. During the Revolution she was visited for the purpose of consulting her by innumerable persons, including the Princess Lamballe, Mirabeau, the Count of Provence (Louis XVIII.), and Madame de Stael. She foretold the fate of Hoche, Lefevre, Robespierre, Murat, and St. Just. Josephine had great faith in her, and she was on several occasions consulted by Buonaparte. She predicted to him misfortune from the contemplated invasion of England, for which she was imprisoned, which also happened when she exposed Napoleon's plans, or foretold their unsuccessful issue. Napoleon consulted her by writing *incognito*, but she immediately detected him, and predicted that misfortune would befall him in the Spanish war, and on his separation from Josephine. She was in relation with Talleyrand, the Duchess of Angouleme, Bernadotte, and many other distinguished persons. Frederick William consulted her *incognito*. She told the President von Malchus and Countess Morio past and future events relating to them, and foretold Horace Vernet when a child, that thirty years later, after a victory by the French in Africa, he would be sent there as a celebrated painter. She also predicted to Murat twenty years beforehand the time and place of his death." (Perty's "Mystische Erscheinungen.")

Mrs. Crowe relates the following, among other instances: "A gentleman who resided near one of the Scottish lakes dreamt that he saw a number of persons surrounding a body that had just been drawn out of the water. On approaching the spot he perceives that it is himself, and the assistants are his own friends and retainers. Alarmed at the life-like reality of the vision, he resolved to elude the threatened destiny by never venturing on the lake again. On one occasion, however, it became quite indispensable that he should do so, and as the day was quite calm he yielded to the necessity, on condition that he should be put on shore at once on the opposite side, whilst the rest of the party proceeded to their destination, where he would meet them. This was accordingly done; the boat skimmed gaily over the smooth waters, and arrived safely at the rendezvous, the gentlemen laughing at the superstition of their companion, whilst he stood smiling on the bank to receive them. But alas! the fates were inexorable; the little promontory that supported him had been undermined by the water; it gave way beneath his feet, and life was extinct before he could

be rescued from the waves. This circumstance was related to me by a friend of the family.

"A friend of mine lately dreamt one *Thursday* night that he saw an acquaintance of his thrown from his horse, and that he was lying on the ground with the blood streaming from his face, which was much cut. He mentioned his dream in the morning, and being an entire disbeliever in such phenomena, he was unable to account for the impression made upon his mind. This was so strong that on Saturday he could not forbear calling at his friend's house, who he was told was in bed, having been thrown from his horse *on the previous day*, and much injured about the face.

"Relations of this description," the author remarks, "having been more or less familiar to the world in all times and places, and the recurrences of the phenomena too frequent to admit of their reality being disputed, various theories were promulgated to account for them; and indeed there scarcely seems to be a philosopher or historian among the Greeks and Romans who does not make some allusion to this ill-understood department of nature, whilst among the heathen nations the faith in such mysterious revelations remains even yet undiminished."* ("Night Side of Nature." New Edition. 1866.)

PRESENTIMENTS.—This subject is closely related to prevision. The writer of the article thus headed in the last number of the "*Cornhill Magazine*" (October, 1866) re-

* Respecting second-sight this author remarks: "It is the fashion to say that second-sight was a mere superstition of the Highlanders, and that no such thing is ever heard of now; but those who talk in this way know very little about the matter. Such phenomena, though known in all countries, are comparatively rare, as well as uncertain and capricious, and not to be exercised at will; but I know of too many instances of the existence of this faculty in families, as well as of isolated cases occurring to individuals above all suspicion, to entertain the smallest doubt of its reality. But the difficulty of furnishing evidence is considerable; because when the seers are of the humbler classes they are called impostors, and are not believed; and when they are of the higher they do not make the matter a subject of conversation, nor choose to expose themselves to the ridicule of the foolish; and consequently the thing is not known beyond their own immediate friends. When the young Duke of Orleans was killed, a lady residing here saw the accident, and described it to her husband at the time it was occurring in France. She had frequently seen the duke when on the Continent." With reference to the emanation of light from magnetisers or persons *en rapport*, sometimes seen by magnetised somnambulists, this writer observes: "I myself can bear witness that the most ignorant girls, when in a state of somnambulism, have been known to declare that they saw their magnetiser surrounded by a halo of light; and it is doubtless this halo of light that, from their being strongly magnetic men, has frequently been observed to surround the heads of saints and eminently holy persons; the temperament that produced the internal fervour causing the visible manifestation of it."

marks: "We have some evidence that presentiments do exist, and we have proof that a great many people believe in them. But we do not know how far this evidence is trustworthy, and we do know that people who believe in presentiments very seldom act on their belief. We may safely lay it down as a rule that the essence of a true presentiment is that it shall be spontaneous. It must come at a time when you have no reason to look for it, when you are not under the influence of fear or anxiety from known causes; you must not know that a friend is in danger, and have a presentiment of his death. Because there is here a simple natural cause for fear or uneasiness. If presentiments can be accounted for in a natural way, we must hesitate to receive them. Even when a natural solution covers some of the facts, it does not always cover them all. Call them presentiments, coincidences, or anything else, there are many cases which you can settle to a certain point, but no further. Many of them are fully authenticated, and cannot be explained away. Mrs. Crowe's work and 'Communications from the Unseen World' are brimful of such stories. The stories are almost marvellous. If we grant that one of them is true, we have enough for our purpose. One is sufficient to show that there is more in heaven and earth than is dreamt of in material philosophy, and to make us think many times before we bound the world by the evidence of our senses."

The writer, after referring to the presentiment specified in Schiller's "Wallenstein," and to that of his assassination experienced by Henry IV. of France, adds: "What seems the most genuine presentiment is an event occurring to the Czar Paul four or five days before his assassination. He was riding, and he turned round suddenly to the Grand Master of the Horse, saying: 'I felt quite suffocated; I could not breathe—won't they strangle me?' The incident was related to the Russian general officer, in whose papers it is recorded, the very same evening by the Grand Master himself. It was no doubt natural that a Czar should expect to be strangled, but why should he have this feeling of suffocation, and why should it have come to him so few days before he was actually strangled?"

An interesting instance is related, communicated by a near relative to the writer, who proceeds to say: "When, as in this case, presentiments have been acted upon, it is shown that they do not predict the inevitable. Sometimes a presentiment seems to warn a man of an impending fate in order to lead him to a better course of life; the death or calamity does not come, but it leads to life and fortune. Or when something strange or unlikely is about to happen, the man is enabled to avoid it by a warning which points to something probable. There are curious examples of both these rules in

the 'Life of Wilberforce.' He relates that he was once reading on a camp-stool close to the brink of a river. Something whispered to him that he might be overcome by drowsiness, and fall off the camp-stool into the water. Obeying the warning, he moved the camp-stool away: he had scarcely sat on it for five minutes when it broke suddenly, and he fell flat on the grass. If this had happened by the river-side he must have been drowned."

This incident can hardly be adduced as a definite instance of presentiment, for on considering his position the idea might very naturally have come into Wilberforce's mind that it was not a very safe one, and so lead him to remove his seat farther back from the river.

Instances of escape from imminent danger owing to warnings conveyed in a voice audible to the percipient are numerous, several of them perfectly authenticated. Mr. Home states, in "Incidents of my Life," that one day when out shooting, having stationed himself beneath a tree, he thus twice distinctly heard himself warned to move away, which he had no sooner done, than an enormous branch fell from the tree on the spot where he had stood, and where, had he remained, he must infallibly have been killed.

Mr. Spicer relates the following instance in his work already quoted: "The grandmother, or great-aunt, of the present head of the family of B—— was sitting alone in her room, reading by the light of a candle placed in rather dangerous proximity to her head. This was at the period when ladies' caps were high and complex structures. Suddenly her studies were interrupted by a voice distinctly saying, 'Take the pins out of your cap.' She looked up with a start, but no one was in the room, and she presently resumed her studies, when the same voice repeated, with greater emphasis, 'Take the pins out of your cap.' Mechanically the hearer obeyed, and well it was she did so, for the next moment her cap burst out into flame. The pins being fortunately withdrawn, she was enabled to snatch off the burning fabric without sustaining the least injury."

SECOND-SIGHT. — With reference to impressions of the nature of second-sight, occurring during sleep, this author observes: "The wife of Mr. N—— (who himself related the circumstance to a friend of the writer's) had at intervals throughout her life displayed remarkable indications of a second-sighted intelligence conveyed through the medium of dreams. Although, generally speaking, these previsions referred to matters of slight importance, such as the visits of friends, the arrival of letters, &c., they occasionally extended to greater things, and the confirmation which almost invariably followed at length induced Mr. N——, as well as other members of the family, to regard these prophetic im-

pressions with a degree of respect scarcely inferior to that entertained for them by the dreamer herself. It followed, that when one night she awoke her husband with the intelligence that she had had a dream of terrible omen as regarded their son—a midshipman on board a line-of-battle ship on a distant station—he had the greatest difficulty in reassuring her. On the succeeding night, she awoke still more agitated than on the first occasion, and declared that ‘George’ had seemed to stand at her bedside, pale, disordered, dripping, having in fact the appearance of one just drowned, and such she was now assured had been the poor boy’s fate. The recurrence on the third night of the ominous dream convinced the poor mother that she had indeed been deprived of her child.

“As Mr. N—— was standing before breakfast at his garden-gate, a neighbour accosted him, inquiring if he had heard the news that had just arrived, a sudden and terrific hurricane had burst upon the coasts of ——. All the vessels lying in the roads of B—— made the most strenuous efforts to get to sea, and such as succeeded in doing so weathered the storm in safety ; but unhappily three English vessels of war had been forced on the coast and totally lost. Mr. N—— eagerly inquired their names. His friend mentioned them. ‘God be thanked,’ exclaimed the father, ‘George is indeed on that station, as you know, but he is in the L——.’ ‘And it is expressly mentioned that she got well to sea,’ was the rejoinder.

“Hurrying in with a mind much relieved, Mr. N—— related to his wife what had passed, trusting that her gloomy forebodings would now be dissipated ; on the contrary, they seemed only to be the more confirmed. Not for an instant did she question the fatal meaning of the vision ; and in truth the presage was sadly fulfilled.

“When the details of the disaster reached England, it was known that the captain of George N——’s ship had gone to dine on board another, taking the boy with him. The suddenness with which the storm burst upon them precluded even an attempt to regain their own ship. They had to remain perforce, and were lost with those they came to visit.”*

This case is referrible to the category of apparitions.

D’Israeli remarks on this head in the “Curiosities of Lite-

The author quotes the following passage from Protoplast: “It is an interesting inquiry how far we are warranted by profane and sacred history to believe in the visitation of spirits in visible form. It is very curious that, whatever may be said of the credulity of the vulgar, men of great intellect have almost invariably been believers in what are commonly called supernatural appearances, and I never met a person of any strength of mind who set aside the mass of evidence that has accumulated on the subject.”

nature," "Who does not believe in the existence of ghosts? for, as Dr. More forcibly says: 'That there should be so universal a *fame* and fear of that which never was, nor is, nor ever can be in the world, is to me the greatest miracle of all. If there had not been at some time or other true miracles, it had not been so easy to impose upon the people by false. The alchymist would never go about to sophisticate metals, to pass them off for true gold and silver, unless that such a thing as true gold and silver was acknowledged in the world.'

CLAIRVOYANCE AND PREVISION IN NATURAL SLEEP, AND UNDER OTHER CONDITIONS.*

A late distinguished philosopher and physician, Dr. Abercrombie, recorded the following remarkable instance in his work on "The Intellectual Powers":—

"Many years ago there was mentioned in several of the papers a dream which gave notice of the murder of Mr. Percival. Through the kindness of an eminent medical friend in England, I have received the authentic particulars of this remarkable case from the gentleman to whom the dream occurred. He resides in Cornwall, and *eight days before* the murder was committed, dreamt that he was in the lobby of the House of Commons, and saw a small man enter dressed in a blue coat and white waistcoat. Immediately after he saw a man dressed in a brown coat with yellow basket metal buttons draw a pistol from under his coat and discharge it at the former, who instantly fell. The blood issued from a wound a little below the left breast. He saw the murderer seized by some gentlemen who were present, and observed his countenance; and on asking who the gentleman was who had been shot, he was told it was the Chancellor. (Mr. Percival was at the time Chancellor of the Exchequer.) He then awoke, and *mentioned the dream to his wife*, who made light of it; *but in the course of the night the dream occurred three times without the least variation in any of the circumstances.* He was now so much impressed by it, that he felt much inclined to give notice to Mr. Percival, *but was dissuaded by some friends whom he consulted, who*

* The following circumstance was related to me. A young lady, perfectly awake, became suddenly very much affected, and asserted that her father, who had left home in the morning, had just met with an accident, having fallen from the carriage. A physician, who called in, endeavoured to reason her out of her apprehension, and to impress upon her mind the unlikelihood of such an occurrence. A few hours afterwards, however, her father was brought home with a fractured leg, from the carriage having broken down, and his falling out.

assured him he would only get himself treated as a fanatic. On the evening of the eighth day after, he received the account of the murder. Being in London a short time after, he found in the print-shops a representation of the scene, and recognised in it the countenances and dress of the parties, the blood on Mr. Percival's waistcoat, and the peculiar yellow basket-buttons on Bellingham's coat, precisely as he had seen them in his dream.*

Dr. Abercrombie likewise relates the following case of clairvoyance :—

"The gentleman to whom I am indebted for the following case was born in Madras, and was brought from thence at the age of three years to be educated in England, where he grew up without the least recollection of anything relating to Madras or to his parents, who remained in India. At the age of fourteen, he dreamt that he saw his mother sitting in the dress of a widow, and apparently under deep distress ; and he gave a distinct account of the apartment in which he saw her, with the position of various prominent articles of furniture, which he described minutely. It afterwards turned out that his father died about the time of the dream ; and that he had correctly described a drawing-room in the house at Madras in which his mother was in the habit of sitting."

The following instances relating to this part of the subject are recorded in Professor Perty's work :—

"A lady who, on the previous evening, had received a favourable letter from her absent husband, awoke in the night with a piercing shriek, and told her maid that she had just seen him die near a spring surrounded by trees. An officer in a blue uniform had endeavoured to stanch the blood which flowed out from a wound in his side, and had given him water to drink out of his hat. After having in some measure regained tranquillity, she again fell asleep, when a similar vision recurred. An attack of brain fever supervened, and she lay for a fortnight in a state between life and death. On her recovery she specified the place where she had seen her husband die, and described more minutely the officer. The account of the violent death of her husband, as stated, had in the meantime been received, but the news was then kept from her. Four months afterwards, she saw in church a gentleman, and, uttering a scream, fainted away. This was the officer she had seen in her sleep, who corroborated her account of the particular circumstances attending the event—the spring, the trees, his own actions,

* I was assured by a person, on whose statement I place every reliance, that the death of the Duke of Orleans was predicted by a somnambulist before the occurrence of the accident which occasioned it.

and the position of the dying man, who, in his last moments, had called out the name of his wife, so that perhaps from him had proceeded the distant view which she had experienced (p. 684).

"An Irish innkeeper, named Rogers, saw in a dream two travellers not far from his village, and the smaller, weaker man murdered by the stronger and taller one. A short time afterwards two strangers came to his house, who exactly resembled the persons he had seen. The innkeeper and his wife, fearing for the little man, Hikey, endeavoured to separate him from his companion, and to detain him, but their attempt failed, and Hikey was murdered by Caulfield, in the place depicted in the dream.

"A young painter, of Prague, was about to go on foot from thence to Carlsbad, when, the morning before his setting out, his sister dreamed she saw him attacked by robbers in a wood, and murdered. He nevertheless set off, and met his fate as foreseen. On search being made, his naked body was found buried in a wood between Elnbogen and Carlsbad.

"A watchmaker, who resided in Lockle, near Rotterdam, was found bound hand and foot, and still living, in a canal, but he died soon after being taken out. In his desk was discovered a paper stating as follows: 'Last night I had a horrid dream; two men fell upon me, bound me with cords, and threw me into the water. This is the fourth time that I have dreamed the same dream within the last five weeks. God help me!'

"The English clergyman and poet, Cunningham, saw in a dream the taking prisoner and hanging of a man, whom, to his great surprise, he recognised the next day in Major Andre. The Major was just about to sail for America, where, as is well known, he met this fate, having been taken for a spy.

"A very characteristic instance of second-sight during sleep is recorded in Rieser's 'Archives' (Vol. x.), and also in Stilling's 'Jenseits.' The sister of professor Rieser, in Jena, foresaw, several months beforehand, the death of the wife of a neighbour living opposite, specifying all the details and the persons present; she also mentioned the occurrence of a shower of rain in the place through which the funeral convoy passed, which obliged it to stop for shelter.

"An innkeeper's wife in Brandenburg, who was attended by Dr. Steinbach, when a young girl, had had predicting dreams. In one of these she saw her own future husband; in another the future husband of her sister, with all the circumstances accompanying the marriages, even to the clothes worn. The power increased after her marriage, when she became affected with pulmonary disease, so that she foresaw in symbolic dream-pictures all the important

events that occurred in her family and among her relations. Dr. Steinbach has given an account of her case in a work he published.

From the following case, as in others, it would appear that the events thus signalised by premonitory clairvoyance may often be prevented: "A woman had to take a sum of money to a neighbouring town, to which the way from her house lay through a solitary wood. Her husband tried to dissuade her from going alone, but she persisted. The night before setting out she saw in a dream an old wandering sportsman, and, at the same time, a handsome young sportsman, who warned her to beware of the former, as he had already murdered several persons. She nevertheless set off, and when a few hundred yards from home, she saw an old sportsman, just like the one she had seen in her dream, come out of a house and follow her. Though apprehensive of him, she would not turn back from fear of being laughed at by her husband, especially as she noticed that the man took a different path. She went, however, by a circuitous way, an hour out of the direct road, and when close to the town she saw the sportsman sitting down. He asked her how it was she had been so long in coming. In reply, she asked him how he knew that she had come a long way round. He replied that he had observed her setting out, and would have accompanied her but he lost sight of her. 'I am very glad,' she rejoined, 'that it so happened.'

"The following communication, dated October 11, 1855, was sent to the *Allgemeine Zeitung*, by a correspondent in Constantinople. 'Six weeks ago a Greek boy living in Galata disappeared, and no trace of him could be found. Last Friday night, his mother had a remarkable dream. She thought her three-years old daughter, who died a year before, appeared to her, as if coming home from school, and said: "Dost thou know where brother Constantine is? He is in yonder well." The mother on awaking was much troubled, and related her dream. The police took cognizance of the circumstance, the well indicated was searched, and the body was there found.'

"One of the most surprising foreseeing dreams is recorded in the 'Blatter aus Prevorst' (Vol. vi.), by Colonel von Pfvffer, whose family is historically known in Lucerne. A lady, who when a child was auto-somnambulist, told her husband one morning that the previous night she dreamed that she had accompanied him to a town unknown to her, but which from her description he knew to be Zurich. He had taken her into a house the lower rooms of which were hung round with family portraits. The occupants of the second floor had received them in a very friendly manner, and after dinner had taken a walk with them to a wall from

whence there was a beautiful prospect over a lake. 'An old woman,' she added, 'sat on a bank, and afterwards tried to lift a burden of wood, which, as it seemed to be too heavy, I was about to ask you to help her, when a gentleman in white silk stockings rendered her this service, on which I awoke.' A fortnight afterwards, on the occasion of her birthday, her husband invited her to go with him to Zurich. On arriving, every street seemed to be known to her, though she had never been there. When ascending the stairs of the hotel, she described the furniture of the public room. After dressing, she went to the Engelsburg, and as she walked through the range of family portraits she became deadly pale, for the recollection of her dream at once flashed upon her mind. The F—— family received her in the most cordial manner, made her stay to dinner, after which they went to walk on the Katze. While there she exclaimed, 'See, there is the old woman, I would ask you to help her if I had not such confidence in my dream.' Then came up the State-writer (Staats-schreiber), M. L——, in white stockings. He spoke to the old woman, gave her an alms, and helped her to raise her fagot of wood."

CLAIRVOYANCE IN SLEEP, &c.—The following instance of clairvoyance in sleep and alleged prayer-cure is recorded by the author of "The Natural and the Supernatural." The Rev. Dr. Whitehead preached in the house of a man whose daughter lay ill of a fever some ten miles off. That day he received a message from his wife, that the girl's life was despaired of. He earnestly desired the doctor to recommend his daughter to God in prayer both before and after preaching. He did so in a most warm and affectionate manner. Late that evening, while the mother was sitting by the bedside of her daughter, who had been in a strong delirium for several days, she opened her eyes, and hurriedly exclaimed, "Oh, mother! I have been dreaming that I saw a man lifting up his eyes and hands to heaven, and fervently praying for my recovery. The Lord has answered his prayer, and my fever is gone." Her mother, thinking she was in her delirium, desired her to compose herself and remain quiet. The daughter answered, "I am perfectly in my senses—help me to rise, that I may praise God." Her mother did so, and from that hour the young woman recovered so fast that she was soon able to attend to the affairs of the family. She had never seen Dr. Whitehead, but some weeks after she saw him, and the moment she beheld his face she fainted away. As soon as she came to herself she said, "Sir, you are the person I saw in my dream when I was so ill of a fever."

Dr. Madden, in his "Phantasmata" (Vol. i. p. 345), says on this head: "In Olaus Magnus's work on 'Northern Nations,' there is a curious account of magic practices,

particularly in Lapland and Finland, where incantations are performed by the process of striking the image of a brazen frog or serpent with many blows on an anvil, and other operations whereby a deep sleep like death, and a state of ecstasy, are produced. He states that by the force of these incantations they can see the most remote things as if they were present—can perceive what either their friends or enemies are doing at any time, though it may be that such persons are at the distance of a thousand miles from them. These and other extraordinary phenomena are evidently connected with animal magnetism, or ascribed to some influence producing catalepsy, somnambulism, trance, and ecstasy."

Referring to the extraordinary mental lucidity that is sometimes manifested by persons at the point of death, a recent author, after quoting Cicero ("De Divinatione"), who says: "When about to quit the body, the mind appears to acquire fresh energy, and seems to approximate itself to God," adds: "At other times, even in the plenitude of life, the soul attains to the point of almost completely isolating itself from the senses. In states of ecstasy, these strange excursions beyond our ordinary limits, these frequently sublime elevations towards heaven, as also in the manifestation of certain phenomena more or less coarse and fugitive, produced by magnetism, it so entirely abstracts itself in a superior world that some philosophers have believed that in such moments it is really detached from the body."

With reference to the disproof of materialism presented by the somnambulist condition, this author further remarks: "In exceptional states the soul separates itself from the body: it thinks and acts independently of the bodily organization, as if the more clearly to show that the latter plays but a subordinate and intermediate part. This is evidenced in the striking examples presented by the strange phenomena of magnetism and ecstasy, in which the soul, concentrated within itself, abstracts itself from the body, which it leaves as a useless mass, and rising to the superior regions, seems to disencumber itself of all the conditions of matter.

"The soul thus proves that it does not always require the senses to act, and to think. If, therefore, it can, even while united to the body, accomplish alone and without intermediance its intellectual functions, should it not be more capable, when separated from the body by death, of continuing the operations proper to its own nature?" *

The distinguished Swiss writer, Zschokke, remarks on this subject in his standard work on practical morality and religion: "It is not to be denied that we are but learners in

* "L'Immortalité." Par M. Bagenault de Puchesse. Paris, 1860.

our investigations into the secrets of nature, and that what appears to us to be incomprehensible is not, on that account, to be denied altogether. We now know, for instance, that the human soul, which employs for its instrument, as regards earthly things, the nervous system more particularly, can also feel and perceive beyond the sphere of the nerves. We know that in certain conditions of nervous disorder man may possess increased powers, may perceive distant things, which are separated from him by an interval of many miles. We know that in some states of the nervous system persons can see with firmly-closed eyes, can hear with closed ears. We have examples of this in the so-called somnambulists, who, during the complete sleep of their bodies, perform things which in their waking state they were unable to accomplish. Thus, herein shows itself very clearly an activity of the human soul altogether independent of its outward senses. But, in point of fact, it is not the eyes which see, nor the ears which hear; it is the soul which sees, hears, and perceives by means of the nerves, which are distributed over the whole surface of the body, and the powers of which are at most redoubled in the apparatus of the senses, smell, feeling," &c.

With respect to the power of prediction, this author observes in another part of his work, "Yet the understanding and judgment are not the only means by which God occasionally permits the future to become evident to man. There likewise exists in the human soul another faculty for which, as yet, no name has been applied, and the extent of which we ourselves do not know, notwithstanding its existence cannot well be questioned. Under certain circumstances, which, however, rarely occur, and usually appear to accompany a disordered state or an approaching dissolution of the body, the soul enjoys a greater freedom than in ordinary cases. It has the faculty, directly, and without inference, both of perceiving occurrences at a distance and of being sensible of future events. The properties of man's nature are too little known to us for us to pay no regard to, or to consider as erroneous, that which we are not able to explain from ordinary and known causes. The ancients, who knew as much as we do of the properties of the human soul, observed this inexplicable power of perception and foresight, especially in cases of nervous weakness, and in the dying. Experience, and numberless observations, in more recent times, up to our own day, corroborate this opinion—viz., that there are circumstances under which the soul, less bound down than usual by the body, passes out *beyond the circle of operation* of the earthly senses."*

* "Stunden der Andacht," 21st Edition. (On Prophecies.)

As regards prevision in sleep, an author already quoted remarks: "The ancients attached great importance to dreams and their interpretation. Aristotle, Plato, Zeno, Socrates, Xenophon, Pythagoras, have all expressed more or less distinctly their belief in the divine or prophetic character of dreams, and even some of the ancient philosophers who denied all other kinds of divination admitted those which proceeded from frenzy and from dreams.*

"In the three or four years past, during which I have taken an interest in this and kindred subjects, there have been communicated to me so many examples of dreams containing true warnings, or otherwise strangely fulfilled, that I have become convinced there is a considerable proportion of all the persons we meet in our intercourse with the world who could relate to us one or more such as having occurred either in their own families or to some of their acquaintances." ("Footfalls on the Boundary of Another World.")

The writer of the article "Dreams," in "The Occult Sciences," remarks as regards clairvoyance and predictions during sleep, "In certain states of the dreamer, second persons, though far distant, *may make themselves felt and perceived*, and in ecstasy predictions may be uttered which yet may not be exactly fulfilled, because the course of human affairs is not by unalterable and fated laws, but is subject to derangement. Tertullian, after running through the well-known common-places on dreaming, expresses his belief that future honours and dignities, medical remedies, thefts, and treasure, have at times been revealed by dreams. Dreams also proceed from God, as one portion of prophecy."

Adverting to the vision of the Rev. Mr. Wilkins to his mother, recorded by Abercrombie as one of double-dream, and to his attempted explanation, the writer observes: "We are brought much nearer to the facts of nature by the simple admission of Aristotle, that in certain clear dreams, friends and relations may make themselves known and perceived even from a great distance; and it shows how little we have gained from theorising upon these subjects in more

* Dr. Schindler in his work already referred to quotes the following passage from Plutarch: "The soul possesses the prophetic gift at all times, though it is hidden in consequence of its present admixture with earthly elements. Although latent under the ordinary circumstances of life, it may yet be excited into activity by a higher power, or it may manifest itself freely and openly when the bodily power is from any cause diminished. This occurs more especially in those states wherein the soul is apparently the least bound to the body; it has then the power of seeing into the inward essence of things. Such lucid insights occur with particular significance in sleep, in dreams, and on the approach of death." Porphyry remarks on this subject: "This is a natural property in man, which, however, is only developed under certain circumstances."

than 2,000 years, while the natural action of mind upon mind has remained the same in all ages."

Respecting predictions made by somnambulists, Professor Perty says: "Gustavus, King of Sweden, who was shot by Ankerstrom in 1792, came under an assumed name, accompanied by a physician, to the somnambulist Marguerite, who was magnetised by Aubry, one of Mesmer's scholars. She told the King that he often suffered from a difficulty of breathing, owing to a fall three years previously, on which occasion he also broke his arm. On his wishing to know his future destiny, she said, 'Take care, Sir, you are in danger of being murdered.'* Mayo records two instances in which future events were foretold—viz., an attack of disease caused by fright, occasioned by the sudden appearance of a rat; and a case of poisoning from an overdose of morphine being taken in mistake for quinine.

A more remarkable instance is the fulfilment of the prediction of the death of the King of Wurtemberg, which had been foretold by two somnambulists, one stating, several months beforehand, that the event would occur from apoplexy on the 17th of April. Several years ago Dr. Klein, who accompanied the Crown-Prince of Wurtemberg to England, was introduced to me, when I took the opportunity of inquiring as to the validity of this statement, of which he said there was no doubt. It was generally credited in Stuttgart, and, moreover, that his father was physician to the late King, who rose on the morning of the 17th, apparently in perfect health, but who, in the course of the day, had an attack of apoplexy.

The writer adds, "The laws of space are annihilated for the dreamer, and distant objects seen with distinctness," and quotes the following instances of clairvoyance in sleep: "Mr. G. Halley was carried on with a strong impulse to take a voyage to St. Helena, to make observations on the southern constellations. Before he undertook the voyage he dreamt that he was at sea, sailing towards that place, and saw the prospect of it from the ship, which he declared to the Royal Society to be the perfect representation of that

* In this instance, there was nothing as respects the prediction but what might have been foretold irrespectively of any prophetic power. It is most probable the somnambulist by clairvoyance, if not otherwise, knew it was the King, and that the accident he met with had occasioned the results she specified; and, knowing that a conspiracy was organised, she might easily predict that he was in danger of being killed, of which, indeed, Gustavus had warning from other quarters. Another version of this circumstance is, that the King was warned he would be killed by the first person whose hand he took after leaving the clairvoyante. This person was Captain Ankerstrom, who, having been in disgrace, was pardoned and cordially received by the King on his return, but who afterwards joined the conspiracy.

island, even as he had it really, when he approached to it. Mr. Howitt relates a similar dream, as occurring to himself on his recent voyage to Australia, when he distinctly saw the residence of his brother at Melbourne, as it was afterwards realised to his waking vision. "Still more remarkable," he adds, "was the dream of a gentleman now deceased, which he related to the writer, as it sets time and space and personal experience alike at defiance. In this dream he travelled to South America, took up his residence there, went into business, married, had a family, and in a short time went through all the experience of years, and was surprised when he awoke to find himself another person. The dream-life was, of course, vividly impressed upon his memory. Some time afterwards, a panoramic view of that country was exhibited in Leicester-square, and, going to view it from the curiosity excited by his dream, he was filled with amazement when he recognised a scene familiar to him. He knew the city, the buildings, and only observed one church that was unknown to him. Assuming the air of a well-informed traveller, he questioned the exhibitor as to the accuracy of the picture, and was told that the church had been recently erected. These circumstances are surely curious, and they point, we think, to the association of spirits, and the participation of thought in these cases. Thought-reading, in certain experiences of the somnambulist, may suggest to us that whatever has been impressed on the memory of any one may be communicated to another. We have then to suppose that the dreamer in each of the above cases was the subject of certain transmitted thoughts or ideas, the proper explanation of which *must be sought for in the laws of the spirit-world*,

"Among the most interesting dreams, are those premonitory of death, and we have already observed that this event is sometimes represented by a scene in the nature of second-sight, at others symbolically.* At times the funeral scene and the symbolic prophecy may be mingled together, proving, we think, that the prescient spirit comes empty-handed, if we may use such an expression, and selects its images from the memory of the dreamer, which it combines according to its own foreknowledge, or puts into intelligible action according to certain possibilities which we are hardly in a condition to appreciate. The husband of Mrs. M—, a friend of the writer, was forewarned of his death by three

* "Another class of dreams may be called enigmatical, and generally there is some stroke of humour in them. We have cited examples from the ancients on a preceding page; we may here add a modern one from Aubrey. Lady Seymour dreamt that she found a nest with *nine finches* in it, and so many children she had by the Earl of Winchelsea, whose name was Finch."

remarkable dreams. In the first, it appeared to him that a person in a clergyman's gown came into his room, and significantly placed a hour-glass on the table; as Mr. M— watched the sand running out, he inquired what it meant, and was answered, 'You have lived twenty-eight years.' He was about to inquire further, but the man disappeared. After a few days' interval, he dreamed again, and this time seemed to walk in a churchyard, where his attention was attracted by a deep grave. One appeared to him as he stood upon the brink, and, addressing himself to this personage, Mr. M— inquired for whom the grave was intended. The reply was briefly given, 'For a young man not yet thirty years of age,' and the dreamer awoke as before. In his third dream, a circumstance which afterwards happened in the funeral, and could not have been anticipated, was distinctly foreshown. It appeared that a hearse drew up at his door, and he saw the coffin lifted out, but no coaches or mourners were visible. He spoke to the men, and asked them if they were sure they had come to the right house? They replied, 'Yes, that was the house, and the coach would be there by-and-by.' On awaking, he expressed his fears that a serious illness would befall him. And now comes the curious verification of his dreams, even to the last-mentioned particular. About two months afterwards he was taken ill with the symptoms of a rapid consumption, which became so alarming in its progress that a physician of eminence was sent for, whose fee was ten guineas for only two visits. The distance being great, it was impossible to procure easier terms, and as the patient was not satisfied with any other medical attendant, he was removed to the near neighbourhood of that gentleman, and died in his new abode. The body was then conveyed home in a hearse unaccompanied and in a few days subsequently the funeral took place.

"Such instances might be largely multiplied, and not only have persons received presentiments of their own death, but of the death of others. There is much in the unexplained phenomena of dreams that we could have wished to enlarge upon, but for want of space we must refer to the occasional hints contained in other parts of this volume, for the accumulative proof that *an action or influx of the spiritual world into the natural is a law of nature*—in fact, the most universal of laws, explanatory of all subsistence and intelligence. We cannot understand how a blade of grass should spring up, or a flower blossom, except by the operation of this law; much less would we pretend to dogmatise on the manifestation of mind, though only in the dream of a child." Some additional illustrations of this remarkable faculty are recorded further on.

SEDATIVE EFFECTS OF MAGNETISM ON THE CIRCULATION.

The Rev. C. H. Townsend states in his work, that a young man suffering from violent palpitation of the heart, regarded by medical men to be the result of aneurism, was mesmerised by M. Regazzoni in his house. "The palpitation was greatly allayed, though, when he first came into the room, his heart was beating so violently as to be heard some distance off. After eight minutes of the 'passes,' the pulsation had diminished to such a degree that the usual action of the heart could not be discovered on feeling, at which the patient expressed astonishment."*

PROFESSOR PERTY'S OBSERVATIONS.

MAGNETIC FLUID.—"Reuss and Lowenthal (Rieser's 'Archives,' vols. v., vii., viii.) sought to prove the existence of a magnetic fluid by experiments made on a fourteen year old epileptic boy. A constantly used magnetised bottle sent him to sleep, though it was filled every day with water, but it gradually acted slower, and the sleep did not last so long as when it was fresh magnetised. Lowenthal magnetised a piece of glass, by holding it in his hands for a minute and a-half. After the boy had taken it into his hand he fell into the perfect sleep in a few seconds. A stranger wrapped the glass in a double fold of silk, the boy nevertheless slept as soon as he took it into his hand. According to these observers, all substances may be employed as conductors of the magnetic power (p 143).

ACTION OF METALS.—"The same metals act differently upon different somnambulists. Many cannot bear iron, others gold or silver, but generally gold acts beneficially upon them, but in many cases its action is exciting. Bochart, in Heilbronn, could not put a girl, eight years old, affected with chorea, into the magnetic sleep, when he forgot to remove the two gold rings he wore from his fingers. Silver placed on the region of the heart of Dr. Haddock's somnambulist Emma demagnetised her; Dr. Haddock could not mesmerise her as long as she had a piece of silver on her head. A looking-glass held before the somnambulist Petersen gave rise to muscular contractions, which terminated in spas-

* "M. Regazzoni had certificates from the medical bodies of Toulouse and Montpellier, the latter of which declared, after keeping the mesmeriser before them for six hours, that mesmerism presented the characteristics of a true science."

modic actions ; spasms were also induced by her holding zinc or iron in her hand. Silver had a calming effect ; copper produced no result.

"The somnambulist Kächler magnetised by 'passes' a piece of steel, which attracted large needles, whereas before it only attracted iron-filings. This subject was so sensitive to the influence of mineral magnetism, that she felt the presence of a magnetic needle from afar, and could act upon it with the finger, and even by her mere look and will, according to the statement of Bähr and Kohlschütter. From a distance of half a-yard, she made by her look the magnetic needle decline 4° to the west, and a like result recurred three times by the influence of her mere will—on one occasion the needle turned to 7° , always westward. A similar fact is confirmed by the Countess R., who by approximating her breast to the needle set it in a trembling motion. Prudence Bernard in Paris, by moving her head to and fro, made the needle follow these movements. (*Galignani's Messenger*, Oct. 31, 1851.) Count Szapary records a similar phenomenon as occurring in a somnambulist.

LUMINOUS EMANATIONS.—"Many somnambulists speak of a shining atmosphere that is perceptible about the magnetiser and themselves ; several see sparks, streams of light, or flames issuing especially from the fingers, but also from the hair, eyes, palms of the hands. When Tardy's somnambulist approximated his thumbs to his and then withdrew them, a stream of bluish-white light was seen to emanate from them ; the stream issuing from the magnetiser was the strongest ; sealing-wax attracted it, but silver, quicksilver, and copper repelled it. When the stream was conducted by a magnet the somnambulist saw issue from its point a straight and a spiral stream. This somnambulist, as also Nape's somnambulist, saw magnetised water shine. A boy magnetised by M. Jobert saw the fluid stream from his fingers, and himself surrounded by a white cloud. Segonin mentions somnambulists who saw magnetised bottles filled with a shining vapour ; persons when awake likewise sometimes see this fluid, some sick persons see it in the form of a vapour, and see it penetrate magnetised water.

RECIPROCAL ACTION.—"That the magnetiser not only affects the magnetised person, but that the latter sometimes affects the former, is a fact proved by repeated experience. Barth had always a headache after magnetising a day-labourer who suffered from neuralgic pain in the head. A strong, healthy physician, who magnetised a man afflicted with spasm of the face, after a few days felt indisposed, and on the seventeenth day of the magnetic treatment became likewise affected with the same complaint, which only left him after ten days.

MAGNETISED WATER, &c.—"Many somnambulists can distinguish magnetised substances from others. Bendsen's somnambulist, Petersen, recognised accurately fluids (wine, beer &c.) which he had previously magnetised from non-magnetised analogous fluids. Carus records the case of a patient on whom magnetised water acted, while non-magnetised water produced no effect. Deleuze treated magnetically a blind patient. When he fixed his eyes upon her for a few moments with a determined will, though she was not in the least aware of his intention, she turned towards him laughing, and said, 'Ah! Sir, you are occupying yourself about me, I feel it very well.' Magnetised water, with which he washed her eyes, stimulated, like brandy, and occasioned tears. He often gave her common water instead of magnetised, but she immediately knew the difference.

ACTION UPON ANIMALS.—"Deleuze observed that a dog that had been previously magnetised for some slight pains, came back, and by its demeanour seemed to require the same remedy. In dogs, cats, and apes, magnetised by Dupotet, analogous (physical) effects were produced as on human subjects. Animals magnetised when asleep, become restless, as do men under like circumstances. Bakker, Wolthers, and Hendricks (Dutch physicians and magnetisers) made magnetic experiments on dogs, cats, apes, and pigeons. In the dogs there supervened convulsions, and whining; the cats and apes were put to sleep; in the pigeons there were manifested winking of the eyes, and spasmodic movements of the body. According to Barth, some kinds of birds are very sensitive to the influence, others are not so.

COMBINATION OF SPONTANEOUS AND MAGNETIC SOMNAMBULISM.—"Sleep-waking is occasionally complicated with magnetic somnambulism. A lady of my acquaintance, according to the statement of her husband, often spoke in her sleep, and occupied herself about future events. He could speak with her while holding her hand, or great toe; she then heard and answered him. According to her own statement, she often foresaw events which occurred the next day, or within the next few days; she told me herself, that often in the daytime, she fell into a condition in which she seemed for a moment to be altogether separated from the external world, and saw events that occurred at a distance; when she came to herself she perfectly recollected what she had seen. Under these circumstances she often saw what a distant intimate friend was doing, what dress she wore, &c., and subsequent letters confirmed the accuracy of her statements.

"During the attempts made to awaken a sleep-waking boy, he not only acted and spoke, but read with closed eyes. When he was told to open his eyes, he answered, 'I see already.'

LEVITATION.—“Even in ordinary sleep-walking the weight of the body seems to be often diminished, as appears also to be the case in some magnetised somnambulists. The somnambulist Kachler, when bathing in the Elbe, floated. Koreff’s somnambulist, who could not swim, floated, while in this state, on the surface of the water. Madame Hanffe (the seeress of Prevorst) rose to the surface when placed in a bath. A sleep-walker in Carlsruhe seemed likewise to be partly emancipated from the power of gravitation. Anna Fleischer, the wife of a resident of Freyburg, who was subject to epileptic fits, attended with violent convulsions and hallucinations, is stated by Superintendent Müller to have often risen in the air, and once, in the presence of Deans Dachsel and Walburger, and others, was raised two and a-half yards from her bed, in a horizontal position, and thus floated freely in the air. Those present cried to God, caught hold of her and brought her back, for it appeared to them as if she would go out of the window. A sleep-walker, seventeen years old, leaped out of the window of a house in Charmes (Department of the Meurthe), a height of forty feet, and fell on the pavement without injuring himself. In other cases, however, sleep-walkers thus falling from a height were killed, especially if they fell when awake, when the law of gravitation regained its power. In ecstatic subjects in the waking state, rising in the air much more frequently occurs than in somnambulists. We are so accustomed to consider gravitation as being a something absolute and unalterable, that the idea of a complete or partial rising in opposition to it seems inadmissible, nevertheless, there are phenomena in which, by means of material forces, gravitation is overcome. In several diseases, as, for instance, nervous fever, the weight of the human body appears to be increased, but in all ecstatic conditions, to be diminished. And there may, likewise, be other forces than material ones which can counteract this power.”*

* The rising of tables, the transference of objects through the air from place to place, without contact, the rising of Mr. Home and other mediums, have been attested by numerous unbiassed and competent witnesses of so-called spiritual manifestations. The writer of the article “Modern Spirit Manifestations,” in the “Occult Sciences” (Mr. Rich), remarks on this head: “Rising in the air is another phenomenon alleged to have taken place, and if glasses, books, and other light articles, can be moved without any visible power, it is only a question of degree whether the body of a man can be raised.” “We have in history,” says Calmet, “several instances of persons full of religion and piety, who, in the fervour of their orisons, have been taken up into the air and remained there some time. I have known a good monk who rises sometimes from the ground, and remains suspended without wishing it, especially on seeing some devotional image or hearing some devout prayer. I know a nun, to whom it has often happened, in spite of herself, to see herself thus raised up in the air to a certain

DISTANT SYMPATHY BETWEEN A MAGNETISER AND SOMNAMBULIST.—The author quotes the following instance from Mrs. Crowe's "Night Side of Nature :—" "Mr. M., a gentleman from the North of England, was under a magnetic treatment, and at a later period was magnetised from a distance, as he was sojourning at Malvern, and his magnetiser was in Cheltenham. His dependence upon the will of his medical magnetiser was often manifested in the most evident manner. On one occasion when in the magnetic sleep, he suddenly jumped up and clasped his hands together in an attitude of fear, and then burst into a fit of laughter. This account was sent to his physician, who wrote in reply : 'While my mind was occupied about him, I was suddenly startled by a loud knocking at the door, so that I jumped up and clasped my hands together. I could not help laughing heartily at my folly, but I regret that it had an unfavourable effect on him.'"

RETROSPECTIVE AND PROSPECTIVE CLAIRVOYANCE.—"M. Morillon, who resided in the rue de Charenton, No. 43, disappeared on the 31st January, 1858, and it was supposed he had been murdered. After some time his daughter consulted a somnambulist (Madame Roger), who mentally followed the missing gentleman, from the time of his leaving home, at 3 o'clock, till 7 in the morning, when he was about to return. She saw him go down to the bank of the Seine, where he had an attack of apoplexy, and fell into the river, having received a wound in the forehead on falling. 'It is neither a murder nor a suicide,' said she; 'I see his money and a key in the pocket of his paletot.' She specified the place where he fell, and where the body then lay. It was there found, with the wound in the forehead, the money, and the key as indicated."

"In his account of the ecstatic girls of the Tyrol, Dr. Garcia records several particulars respecting an uneducated

distance from the earth." He then mentions the same thing as occurring to St. Philip of Neris, St. Catherina Columbina, and to Loyola, who was "raised up from the ground to the height of two feet, while his body shone like light." "A nun," is also mentioned, "who in her ecstasies rose from the ground with such impetuosity, that five or six of the sisters could hardly hold her down." More remarkable, perhaps, was the case of Christina, a virgin of Tron, who is said to have been carried into the church for burial, "when her body ascended from the coffin, and being recovered from her trance she related her visions, and ever afterwards was so light that she could outstrip the swiftest dogs in running, and raise herself on to the branches of trees or the tops of buildings." After citing several other instances, the writer says : "We may add that of the martyr of freedom and reason, Savonarola, who was seen, when absorbed in devotion, previous to his tragical death at the stake, to remain suspended for a considerable height from the floor of his dungeon. The historical evidence of this fact is admitted by his recent biographer."

young man, named Michel, living in Figuières in Provence, who could voluntarily fall into sleep at any time, and was then gifted with a surprising perception. If an absent person was named to him, his external appearance and internal condition were immediately depicted to him. He could be made to travel mentally, and would describe distant places of which he had never heard even the names. He thus accurately described the town of Martignes, as also the interior of a castle, and the persons who were there playing cards at 10 P. M. He had likewise visions of the past, and described events of the occurrence of which he had never heard; such as the wreck, in 1833, of the vessel *Lilloise*, after its voyage through hot and cold regions (the sensations of which he seemed to feel), and saw it sink, and three cats that were on board drowning. He saw the siege of Constantine in Algeria, specified the death of General Damremont, and the day on which he fell." "Mystische Erscheinungen der menschlichen Natur" (p. 583).

PREVISON.—"The ecstatic girl Elise Eppinger, of Neiderbronn, in the Lower Rhine district, notified several events beforehand on the 6th November, 1847, according to the report of Dr. Kircher (who wrote to me about her), published in the *Courier du Bas-Rhin*; she foretold the Revolution of February, 1848; she thought she saw the distant scenes, and gave details respecting the appearance of the persons she described—for instance, the flight of Pius IX., the siege of Rome, the street conflict in Paris. She told several persons things known only to themselves. She predicted, however, wrongly a violent death to Louis Philippe in the February Revolution.

"Caroline Stadelhauer said one day, while in the magnetic sleep: 'The apartment of M. H. must be cleaned to-day, for to-morrow two strangers are coming, who, however, will first come inadvertently to my room.' On the evening of the following day, two unknown persons came and asked to see Mr. H., after having really first gone into the room of Caroline, who, when afterwards in the magnetic state, exclaimed, 'These were the two persons whom I saw yesterday; when they came to-day into my room when I was awake, I knew them, became violently affected, and fell into my present sleep.' No one had previously any expectation of the strangers' coming.

"Werner's somnambulist, in Schörendorf, was in her normal waking state on the 16th April, at noon, when the conversation turned upon announcements of death, and she observed, 'I like the shortest and expressive ones best. I read one in the *Schwabische Mercur* which pleased me very much. It stated, "On the 15th April Josephine Von T. softly passed to a better life, after an illness of only two days."' It was

remarked that the 15th of April was yesterday, and no one had seen this announcement. She persisted in the assertion that she had read it. On the 20th, several numbers of the journal arrived at once, and in that of the 17th the above announcement was found word for word as had been stated, but dated on the 15th, and was in the press only on the 16th. The deceased young woman was not known to the somnambulist, nor to any of those present.”*

SIR BULWER LYTTON'S OBSERVATIONS.

With reference to the connexion between electricity and the magnetic power and mediumship, Sir Bulwer Lytton remarks, in “The Strange Story” (Vol. II., p. 213) :—

“Whether in the electric fluid, or some other fluid akin to it of which we know still less, thus equally pervading all matter, there may be a certain magnetic property more active, more operative upon sympathy in some human constitutions than in others, and which can account for the mysterious power I have spoken of, is a query I might suggest, but not an opinion I would hazard. Still, the supposition conveyed in the query is so far worthy of notice that the ecstatic temperament (in which phrase I comprehend all constitutional mystics) is peculiarly sensitive to electric-atmospheric influences. This is a fact which most medical observers will have remarked in the range of their practice. Accordingly, I was prepared to find Mr. Hare Townsend, in his interesting work (‘Facts in Mesmerism’), state that he himself was of the ecstatic temperament, sparks flying from his hair when combed in the dark, &c. This accomplished writer, whose veracity no one would impugn, affirms that between this electrical endowment and whatever mesmeric properties he

* If the accuracy of this statement be admitted, the fact is referrible to distant clairvoyance, the announcement being seen by the clairvoyante at the same time as it was in the press for the next day's journal. A physician, Dr. M., wrote the following statement to the author of “The Natural and the Supernatural,” which he published in that work: “Some time ago, when my mother resided in London, and I was in full practice at——, fifty miles off, one night I had so vivid a dream, that I told my wife of it, and made a memorandum in my diary. It was that I was with my mother, she used certain words upon a subject, and I replied. Some six months after, I and my wife went to London, and coming into the presence of my mother, she commenced the subject named in my dream, and used the very words I had dreamt. I called the attention of my wife to the circumstance, and she remembered it. Then, said my mother, ‘John, I had such a strange dream, at such a time—naming the date I had my dream—and thought you said’—being the very words I had said.”

might possess there is a remarkable relationship and parallelism.

“ ‘Whatever state of the atmosphere tends to accumulate and insulate electricity in the body promotes equally,’ says Mr. Townsend, ‘the power and facility with which I influence others mesmerically.’ What Mr. Townsend thus observes in himself, American physicians and professors of chemistry depose to have observed in those modern magicians, the mediums of (so-called) ‘spirit manifestations.’ They state that all such mediums are of the electric temperament, thus everywhere found allied with the ecstatic; and their power varies in proportion as the state of the atmosphere serves to depress or augment the electricity stored in themselves. Here, then, in the midst of vagrant phenomena, either too hastily dismissed as altogether the tricks of fraudulent imposture, or too credulously accepted as supernatural portents—here, at least, in one generalised fact we may perhaps find a starting-point from which inductive experiment may arrive soon or late at a rational theory.*

Respecting the instinct of remedies sometimes acquired in the trance or somnambulic state, the following remarks are made:—

“ ‘Faber,’ said I abruptly, ‘can it be that Lilian is the patient in whose self-suggested remedies you confide more than in the various learning at command of your practised skill?’

“ ‘I cannot deny it,’ said Faber, reluctantly. ‘In the intervals of that suspense from waking sense which in her is not sleep, nor yet altogether catalepsy, she has for the last few days stated accurately the precise moment in which the trance, if I may so call it, would pass away, and prescribed for herself the remedies that should be then administered. In every instance the remedies so self-prescribed, though certainly not those which would have occurred to my mind, have proved efficacious. Her rapid progress to reason I ascribe to the treatment she herself ordained in her trance, without remembrance of her own suggestions when she awoke. We know how the mesmerists would account for this phenomenon of hygienic introvision and clairvoyance. But here there is no mesmeriser, unless the patient can be supposed to mesmerise herself. Long, however, before mesmerism was heard of, medical history attests examples in which patients who baffled the skill of the ablest physicians have fixed their fancies on some remedy that physicians would call inoperative for good or for harm, and have recovered by the

* This was written several years ago, before public attention was so strongly directed to the intelligence displayed in connexion with “spirit manifestations,” for the electrical influence could only affect the production of the physical phenomena.

remedies thus singularly self-suggested; and Hippocrates himself recognises the powers of self-cure which the condition of trance will sometimes bestow on the sufferer, "where," says the father of our art, "the sight being closed to the external, the soul more truthfully perceives the affections of the body." In short, I own it. In this instance the skill of the physician has been a compliant obedience to the instinct called forth in the patient."* ("Strange Story," Vol. II., p. 299.)

* An esteemed German writer remarks on this subject: "The instinct of suitable remedies, as manifested in states of sleep and somnambulism, is often far removed from ordinary therapeutics. Somnambulists mostly prescribe for themselves simple remedies, which are often those of which the relation to the disease is not known to us; but they likewise often prescribe the means, the idea of which appears to be derived from the mind of the attending physician. Thus a somnambulist whom I saw ordered for a patient afflicted with blindness, in consequence of a wound of the fifth pair of nerves in the orbit, frictions made with the extract of stramonium; whereas in another disease an infusion of *anagallis arvensis* was prescribed, a plant of whose action I was ignorant." (Dr. Schindler, "Das magische Geistesleben." Breslau, 1857.)

Dr. Schindler remarks, under the head of "Doppelgänger:" "Both sacred and profane history abound in accounts of persons who have been seen in places far from those where their bodies were at the time."

He refers to Pythagoras, Apollonius, St. Benedict, St. Bruno, and others of the ancients, and quotes cases in point from Jung-Stilling and other modern writers, further remarking that Lord Byron when lying sick in Paris was seen in London, and that an analogous case is recorded by Wieland. He then quotes the following instance: "Pommer relates of himself that after being married a year he went a journey, and when sitting alone in an inn thinking earnestly of his wife, he was impressed with a strong desire to be with her, when he had a vision of her, sitting at her work-table, and occupied with some needle-work. He sat, as he thought, on a stool near her, and she endeavoured to conceal her work from him. Soon after an express messenger sent by his wife arrived, who said that she had seen his form seated in the place specified and at the same moment, and being anxious about him had sent to learn how he was. On his return he found the work at which he had seen her occupied was exactly the same, though he had never previously seen it, which further proved to him that the occurrence was not the result of his excited imagination."

"Similar accounts where the apparition is seen at the same time by two parties are often met with. Somnambulists can often show themselves to persons distant from the spot where their bodies are, as is vouched for by Wienholdt, Wetzel, and others (Kerner also, as respects the seeress of Prevorst). They have gone (in spirit) and brought back information from distant places. To this category of phenomena are referrible the numerous authentic histories recorded of individuals who, at the point of death, or when in imminent danger, have appeared to relatives or friends at a distance."

"Gerber considers it quite impossible that mere impressions on the imagination of a similar kind can proceed from one man to another. It is a sufficient proof to him of the objectivity of the apparition that it is seen by several persons, and also that animals often manifest the second-sight at the same time." (Op. cit.)

Again, one of the characters in the "Story" says, with reference to "a something which perplexed and baffled rational conjecture—a dream unaccountably verified, an undefinable presentiment or forewarning; from such slighter and vaguer tokens of the realm of marvel up to the portents of ghostly apparitions or haunted chambers:" "I believe that the greater number of persons arrived at middle age, however instructed the class, however civilised the land, however sceptical the period to which they belong, have either in themselves experienced, or heard recorded by intimate associates, whose veracity they accept as indisputable in all ordinary transactions of life, phenomena which are not to be solved by the wit that mocks them, nor perhaps always and entirely to the contentment of the reason or philosophy that explains them away. Such phenomena, I say, are infinitely more numerous than would appear from the instances currently quoted and dismissed with a jest; for few of those who have witnessed them are disposed to own it, and they who only hear of them from others, however trustworthy, would not impugn their character for common sense by professing a belief to which common sense is a merciless persecutor."* (Vol. II., p. 98.)

The author quotes in a note (page 52) an anecdote illustrating the analogy between dreaming and spectral illusion from Abercrombie, on the "Intellectual Powers." "A gentleman, while under considerable anxiety, fell asleep in his chair, and had a frightful dream, in which the prominent figure was an immense baboon. He awoke with the fright, got up and walked to a table, being quite conscious of the

* Schlegel, in his "Philosophy of Life," observes: "All the blows of scepticism glance off from a real and solid experience, and soon cease entirely; and just so also the limits of an assumed or credited impossibility, which is too hastily and too nearly set up, are quickly overstepped by facts themselves. Very often before now it has happened in experimental science that what man once not merely questioned, but actually declared to be incredible, nay, even impossible, has unexpectedly proved afterwards to be an actual fact, and gained general credence as undeniably certain. How much is there not in nature that deserves to be called marvellous, and borders close upon the miraculous, and which makes at least some such impression on our minds and understandings as they have been hitherto developed."

"The word (impossible) ought long to have been erased from all dictionaries. History is but a string of impossibilities that have come to pass. Events are constantly taking the world by surprise. Human progress, whether scientific or political, always arrives at unforeseen results; at events not only beyond the reach of the vulgar mind, but even of the very highest intellects." (*Times*, August 16, 1866.)

"A dozen years ago an honest country gentleman who firmly believed he had seen a ghost, was forced to keep his belief to himself if he would not be laughed down by his enlightened friends. Quite another view is now prevalent. A thorough disbelief in ghosts has become rather vulgar than otherwise." (*Times*, March 13, 1862.)

articles around him, but close to the wall in the end of the apartment he distinctly saw the baboon making the same grimaces which he had seen in his dream; and this spectre continued visible for about half a minute."

Sir Bulwer makes the following just comment upon this case: "Now a man who saw only a baboon would be quite ready to admit that it was but an optical illusion; but if instead of a baboon he had seen an intimate friend, and that friend by some coincidence of time had died about that date, he would be a very strong-minded man if he admitted for the mystery of seeing his friend the same natural solution which he would admit for seeing a baboon."

An article on "Superstition," with the signature of Mark Shattock, appears in this month's (October, 1866) number of the "St. James's Magazine," the writer of which—like so many others who have argued upon the subjects especially treated of, from *à priori* entertained convictions, and from an imperfect acquaintance with them—appears not to have drawn his conclusions from any personal observation of the phenomena, which he does not hesitate to include indiscriminately in the category of imposition.

After referring to the legends of sorcery and witchcraft, to fortune-telling, the magic crystal of Dr. Dee, &c., the writer observes: "This phase of superstition has passed away—at least among the educated classes, but a more dangerous has succeeded. The mysteries of mesmerism and electro-biology have supplanted these old-fashioned theories; and the latest development of the new rules of faith has appeared in the shape of animal magnetism." Though there may be some few phenomena in electro-biology, magnetism, and spirit-rapping that resemble each other in a certain degree, yet, as will be evident to any one who has given his attention to the matter, there is no essential connexion between animal magnetism, electro-biology, or spirit-rapping. Adverting more particularly to spiritualism, the writer adds: "The wonder of the reception of such doctrines exceeds that of their existence; it can be explained only by the innate yearning of the human mind after the supernatural, and the willingness of a certain class to believe anything rather than have the trouble of looking below the surface . . . and the miracles of Mr. Home, and the cabinet manifestations of the Davenports, in spite of the ridicule with which the more critical and practical men of the age greet them, have made many converts, and raised speculative doubts in the minds of even those whose sterner reason will not allow of their conversion. It is a question somewhat difficult of solution

whence this new superstition has arisen ; whether it is the mere reaction of the unbelieving and practical turn of thought prevalent at the present day, or whether it has also received an impetus from the writings of our novelists and philosophers [referring to Sir Bulwer Lytton's 'Strange Story']. Plain matter-of-fact, practical men of the world, can hardly credit such things as these. They smile incredulously, and ask if any one can really be deluded by the shallow tricks of these mediums. Unfortunately we are not all strong-minded, common-sense men, and the innate yearning after the marvellous subdues the dictates of sense and reason. A charlatan deludes us with his pretended feats of supernatural power, and actually gains converts to the most senseless, unreasonable, and illogical faith that the world has ever witnessed—subtle folly ! blind infatuation !

“ The superstition which develops itself in a belief in apparitions, omens, warnings, dreams, is, by the side of this latter fanaticism, harmless and inoffensive. There is probably no case on record of a ghost having been seen simultaneously by two people, and an apparition generally resolves itself into an optical illusion, or a severe attack of indigestion. Presentiments are but conclusions deduced from certain bases by irregular, but still somewhat logical processes of reasoning. And the small number of dreams that ever contain warnings or receive fulfilment, bid us rather to contemplate in surprise the millions that have no bearing whatever upon subsequent events.”

As respects these last observations, I would observe that the records of sacred and profane, ancient and modern history, abound in accounts (howsoever they may be accounted for) of visions and apparitions being perceived by more than one person at the same time ; as also of presentiments and dreams being fulfilled, that cannot be referred to the above explanation ; and that a thousand negative results do not suffice to disprove one perfectly-authenticated fact.

Many of the discoveries in science and art which were originally disbelieved and laughed at as visionary, are now generally recognised as every-day occurrences, “ in spite of the ridicule with which the more critical and practical men of the age ” greeted them. As respects spiritualism, it is hardly to be supposed, considering its continued recognition for so many years, and its wide diffusion in both hemispheres, that the thousands of adherents and believers in its manifestations were the mere dupes of imposition, and that “ there is nothing in it.” The subject is one that requires a searching investigation in order to elicit the truth, from what may be superadded deception ; and the writer of this article would perhaps have done well to pause before expressing himself in such decided terms on the question.

Q

The reviewer of Mr. Bray's new work on "Force and its Correlatives, with Speculations on Spiritualism," in the current number of the "Westminster Review," is more cautious; he remarks: "Mr. Bray would have done better to have confined himself to the subject of the former part of his essay. The phenomena of what is called spiritualism are still subject to so much debate, that it is premature to endeavour to embrace them in any scientific theory."

I leave it to my readers to draw their own conclusions from the amount of evidence adduced in the preceding record of facts and observations published by well-known and impartial writers respecting extra-magnetic clairvoyance, prevision, and other remarkable phenomena correlative to the main subject of the work.

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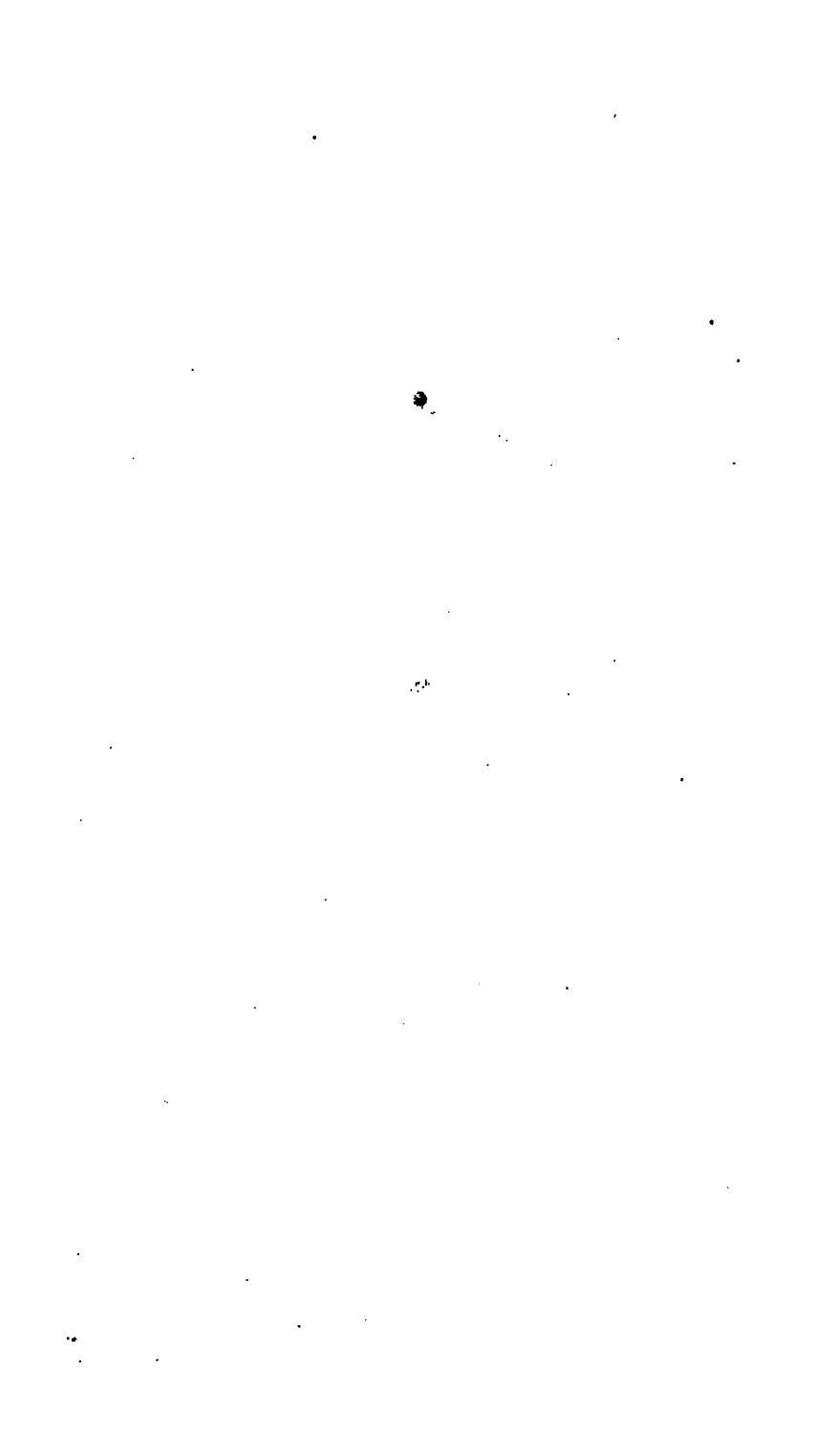
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